

A
PITHIE,
SHORT, AND
METHODICALL

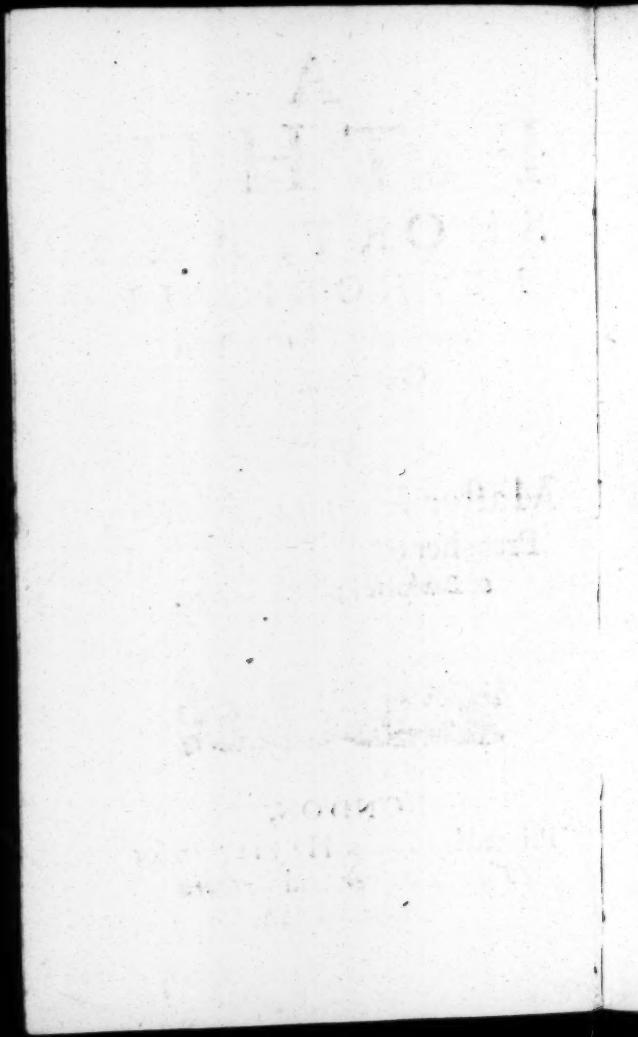
opening of the Ten
Commandments.

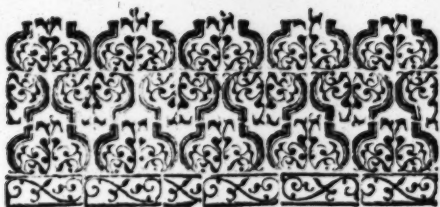
BY

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To the Reader.



Ere is for thee (Christian friend) Gods sacred and pure Law perspicuously and orderly unfolded, the extent of those glorious beams more now then euer enlarged, though we haue many that haue done excellently. For in this short and pithie Treatise, if thou pleasest seriously to be acquainted with it, as also make an holy vse of it, there will issue three blessed benefits of speciall and weighty importance.

First, hereby thou maist more clearely know thy selfe, and discover thy cold faintnesse, thy leane and idle seruices, and croo-

To the Reader.

ked disposition, and that snakie brood of sinne that lurketh in thy euil-witious nature: for it is the Lawes office to detect sin, as a looking glasse to bewray spots, and as the Sunne to discover euen little moles. Whence is it men see not their misled lines, but because they are vndisciplin'd in the Lords walkes? Can there be a worke of greater consequence then a large opening of these holy rules, which although the full splendor thereof is reserued for the glory above, yet open thine eyes to the blessed brightnesse which shines out of this Treatise, to discover thy darke ignorance, thy infidelitie and stubborne pride, how rich thou art in follie, how poore in grace, and how conscience hitherto hath beene sealed with a cursed brand: here wee may be sad spectators of our froward waywardnesse, our wandring and groueling thoughts, our barren memories, our raging discontented passions, and dull edg'd leaden affections, yea the disorder of the whole man, turning face to Satan and backe to God.

Secondly,

To the Reader.

Secondly, it lends powerfull aide in the services and worships of God. This will bring thee with a hunger-bitten soule and heavy heart to behold the Lords shining face in the preaching of the word, and bends thy will to it with absolute yeelding. This is a notable touch-stone to try thy selfe to the heart root when thou art to receiue that sacramentall meat, and will furnish thee with much store and varietie for prayer. Wouldst thou confesse against thy selfe? behold here a large field: Or wouldst begge graces of God? see here a sampler: here is matter for meditation, for Christian parlees; this will enable thee to catechize and instruct thy familie, and enlightens thy vnderstanding in reading the Scriptures, and for dayes of humiliation, times of pretious worth with Gods people; this worke thorowly lookt into, shall cause thee to fall out with thy selfe, and shall send thee with penitent eyes to bewaile thy wretched estate, and powre out thy soule into the bosome of Christ, and will put such marrow and strength into thee, that

To the Reader.

*humbly and hotly thou maist wraſtle with
God.*

*Laſtly, this ſhall direct all thy paths, and
wiſely conduct thee through this thornie
life; it will cauſe thee thinke well, ſpeake
well, and liue well, and furniſheth thee
with knowledge, faith in God, humble de-
iectedneſſe, ſpiritual wiſdome, a well
tuned conſcience, a ſtooping will, heauenly
thoughts, a right fraught memorie, and
ranks in order thy loue, feare, ioy, confi-
dence, and all the reſt of thoſe ſubordinate
faculties of the ſoule, bending them to pur-
ſue what is good, and ſtand ſtiſly armed
againſt euery euill. And as for being vn-
ſpotted of the world, and to liue unblame-
ably, wronging neither thy ſelfe, nor any
man, in ſoule, bodie, eſtate, name, or place,
take this booke for thy counſellor. Feaſt
thine eyes then with a ſubieect neceſſarily
uſefull, and ſo exactly compiled, that it can-
not but winne eſteeme with euery knowing
man and gracious heart. For I muſt tell
thee, diuers friends of exquisite iudge-
ment, hearing that this worke was in my
band,*

To the Reader.

hand, did earnestly sollicite me to turne it to common good. Amongst the rest, a learned worthy understanding Divine, Master R. Bolton, having perused it, commended it unto mee in these termes : Me thinkes, in short and little roome, it opens & represents the marrow and mysteries of that adored depth, the banks and bottome whereof, no wit of man shall euer be able fully to fathom and comprehend, while the world lasts, with more cleare, exact, and compendious dexteritie, then I haue discovered in others, though they haue also done excellently. And he perswaded with the Author, and since also with me, to let it passe abroad more publikely. Let then the more then ordinarie parts of the workman, and of such as haue commended it, as also the great paines of our pen-man, who hath told me, he had a long haruest for this handfull of corne, together with the pretiousnes of the subiect, and the goodly meeds thou maiest gaine by it, let these perswade thee to read it, and that vnpartially : In the meane

A 4

time,

To the Reader.

*time, my prayer and hearty desire is, that
thou maist right plentifully prosper by it,
and so I rest,*

From *Blaston*
4. of *Septemb.*

Thine in the Lord
Iesus,

RICHARD LEE.



A
PITHIE, SHORT,
AND METHODICAL
OPENING OF THE TEN
COMMANDEMENTS.



THE Law of God consisting of
ten distinct commandements,
is a perfect platforme of our
obedience, acquainting vs
with our dutie to God, either

1. Immediatly.

2. Mediatly.

1. Immediatly in regard of himselfe both

1. Principall, in the first commande-
ment.

2. Lesse principall, both

1. For the sorts and kinds of service,
which are two.

1. Solemne worship in the se-
cond commandement.

A 5

2. Common

A pithie opening

2. Common worship, in the third commandment.

2. For the dedicating of a set and solemne time, viz. one day in seuen to holy and religious exercises, in the fourth commandment.

2. Our dutie to God mediately, in regard of our neighbour

1. Seuerally.

2. Ioyntly.

1. Seuerally, in regard of

1. Speciall duties to some, in the fift commandment.

2. Common duties to all for their

1. Persons.

2. Things.

1. Persons in regard of their

1. Safetie, in the sixt commandment.

2. Chastitie, in the seuenth commandment.

2. Things pertaining to their persons, eicher

1. Goods, in the eight commandment.

2. Good name, in the ninth commandment.

2. Now follow those mediately which are in regard of our neighbour, or jointly, for
all

all these, so far as respecteth the dispositions and first motions of the soule, in the tenth commandement.

The first Commandement is, *Thou shalt haue no other Gods but me, or before me.*

IT inioyneth the principall worship of God; that is, the making of him our God, by yeelding vnto him all such respect as appertaineth to him in regard of his being our Creator, and the first fountaine of all being. This is a totall and generall subiection of the whole man in all the powers of it vnto him, called in Scripture, a being holy as God is holy. Of this commandement we consider,

1. The affirmatiue part, that is to say, the speciall duties it requireth of vs.

2. The negatiue part, that is, what euils it forbiddeth and condemneth in vs.

The duties required herein are of two sorts.

1. Duties of dependance, whereby we make him the chiefe and principall object of all the powers of our whole man, so farre as they are capable of him.

2. Duties

2. Duties of conformitie, whereby we order all our powers towards other things in that manner and measure that he doth require, and so become subiect to that authority, power and command, that he hath ouer vs, as a creator : who because he made all things, must needs haue right to appoint how all things should bee ordered, vsed, and disposed.

Duties of dependance are of two sorts.

1. In the principall faculties, called reasonable, because they are all perfected, and doe performe their seuerall operations, by discourse. The reasonable faculties, which may be exercised vpon God, as their object, are two, *viz.* the Vnderstanding and Will.

1. Vnderstanding, which is the power of acquainting our selues with the natures, beings, properties, and differences, by the acts of apprehending, discerning, applying, and in generall discoursing. In this facultie are required three cardinall and principall vertues.

1. Perfect knowledge of God.

2. Faith.

3. Humilitie.

1. Perfect knowledge of God, which is a conceiuing and apprehending of him
to

to be such an one as he hath reuealed himselfe in his word and workes, and that, according to the meanes, age and capacity, of euery man, for measure and degree fully.

2. The second cardinall and principall virtue is faith, which is double.

1. Faith to God.

2. Faith in God.

1. Faith to God, which is an assenting to the truth of all that he shall declare vnto vs, vpon his bare and sole authority, beleeuing because he speaketh, without any further reason, ground or prooffe.

2. Faith in God, which is an applying of his loue and fauour vnto euery mans selfe, according to the tenour of that couenant that he doth please to make with vs. The former is called beleeuing God, the latter beleeuing in God.

3. The third cardinall or principall virtue is Humilitie, which is a right discerning of the infinite distance and difference that is betwixt him and vs, acknowledging his vnspeakable excellencies aboue vs, and our most vild basenes in cōparison of him.

The second reasonable faculty is the Will, which is the power that the soule hath, to moue it selfe to or from any thing
by

by setting this conclusion in it selfe: I will haue or not haue, doe or not doe, such a thing, or that such a thing bee or not bee.

The duty of which is, to be caried and moued towards God, with the strongest of all its inclinations and motions, willing his being and glory aboue all things, because that is in it selfe, and simply the best of all things, and his fauour and grace to vs aboue all other things, because it is to vs the best of all things.

Hitherto of the duties of dependance in the principall faculties will and vnderstanding. Now follow those in the lesse principall faculties.

2. Lesse principall faculties, such as may be perfected, and performe their seuerall operations without discourse, and therefore are all (excepting one) common to vs with the bruite creatures. These are of two sorts.

1. Inward.

2. Outward.

1. The lesse principall faculties inward are also two:

1. The senses.

2. The affections.

The senses called inward are two.

1. Ima-

1. Imagination.

2. Memorie.

1. Imagination, or the thinking power, which receiuing the objects from the senses doth order, moue and dispose them according to its owne liking : and the duty of this is, to be thinking of God continually, more plentifully, largely, constantly, then of all other things. For though he be not subiect to sense, yet from things subiect to sense wee are bound to forme in our selues thoughts of his excellencies (according to our abilitie of conceiuing,) *viz.* of his power, goodnesse, mercie, wisdom, &c. So as the minde of man should more abundantly busie it selfe in such conceits and thoughts of God, then of any other thing in the world, yea of all other things laid together.

2. The second sense called inward is Memory, which is a power of making that thing present to the soule, which is absent from the senses. And the duty of mans soule, so much as concernes this facultie, is a perpetuall and continuall remembring of God ; that is, a representing of him to it selfe as present, though to the senses hee doe not appeare, and
that,

that, so as we remember nothing so firmly nor so often as him.

2. Lesse principall faculties inward are called affections, which are powers of the soule, in the reasonable creature, subordinate to the will, whereby the soule worketh it selfe to the seeking and obtaining of good, and shunning and auoiding of euill. Now of these affections there are 4. which may and must be set vpon God, and that with all their strength, and with the fulnesse of their working, and farre more then vpon any or all other things.

1. The first affection is Loue, whereby the soule is moued and inclined to be one with any good thing; and because God is the best thing, euen goodnesse it selfe, therefore should the soule bee most frequently and earnestly filled with such motions and inclinations towards him.

2. The second affection is Feare, whereby the soule is moued from euill, with a kinde of shrinking and fainting, declining from it, when it is comming. Now because God considered as angry and displeased, is to the creature the greatest euill (of misery) that can be conceiued of, therefore

fore ought it decline his anger and displeasure, with the most frequent and earnest motions, aboue all other euill things, not daring so much as once to make any offer of incurring his displeasure, yea shunning and abhorring it, more then all other miseries of punishment, that may be possibly suffered. Now this composition of Loue and Feare is called reuerence.

3. The third affection is Ioy whereby the soule doth receiue comfort and content in a good thing, and is moued to embrace and enioy the same. And because God is the chiefe good, therefore ought the soule to be moued with more vehement and often motions of gladnesse for his excellent glory and happinesse, in himselfe, then for any other thing, and more for his loue, fauour and good will, then for any other thing besides his glory.

4. The fourth affection is Confidence, whereby the soule is moued to rest and stay it selfe vpon any thing, for the obtaining the good it willeth. And because God is of infinite power, and all power is his, neither hath any creature any abilitie to doe any thing without him, therefore must the soule rest it selfe wholly and only
vpon

vpon him, according to the truth of his promise, for the attaining of all good things both spirituall and temporall.

2. The lesse principall facultie outward, is alone the facultie of speaking, the Conduit of the imagination, and the Interpreter of the vnderstanding. For no outward facultie, except only this of speech, can be in any sort exercised vpon God, as its object, but this may: and its dutie is to be continually exercised as any occasion is offered, in speaking good of God. A man is bound to talke much more of God and his excellencies, to the setting forth of his glory, then of any other thing, yea then of all things besides: both because hee is most fully replenished with all excellencies; and also because the affection of loue which cannot but rule the tongue, ought to be most ardent towards him.

Hitherto of duties of dependance. Now follow the duties of conformitie, these also are to be found in all the powers of man.

1. In the chiefe faculties called reasonable, which are three.

1. The vnderstanding.

2. Conscience.

3. The

3 The Will.

1. The vnderstanding, whereof the chiefe graces are three.

1. Perfect knowledge.

2. Perfect faith.

3. Spirituall prudence.

1. Perfect knowledge of the reuealed will of God, according to the measure of age, gifts, and meanes, that euery man enioyeth, so that the minde must apply it selfe more to the searching out of his reuealed will, then of any other things. And the matter of this knowledge is the truths reuealed of God, concerning our duty in precepts and prohibitions; and the reward of doing our duty in promises, or of not doing it in threats, in vnderstanding of which, the minde must busie it selfe more then in all other knowledge, after the knowledge of God himselfe.

2. The second chiefe grace of the vnderstanding is Perfect faith to and in the promises and threats of God, (vnder which is also contained faith in his prouidence, the gouerning of all things, and that for the good of his, being one of the things that he hath vndertaken) whereby we doe steadfastly and fully assent vnto them and apply them

them each vnto himselfe, according to their nature, and as there is cause and vse.

3. The third chiefe grace of the vnderstanding, is Spirituall prudence, or wisdom, which is the grace whereby we are able to order our selues, and all our actions aright, for the attaining of the true ends of our being, according to the reuealed will of God. It is a readines & nimblenes of minde to make continuall vse of diuine truths reuealed to vs. A fruit of the feare of God, which is deriued from the knowledge of him. It hath two parts. First, consideration whereby the minde doth seriously ponder and consider of the truths knowne. Secondly, heedfulnesse, warinesse, or obseruation, whereby it attendeth to all its owne actions, and all other necessary occasions, for its spirituall good.

2. The second chiefe facultie called reasonable, is Conscience or a knowing with God, which is a power of the soule, whereby it is inabled to discern of its own estate and actions, in regard of Gods liking or disliking the same. A power to iudge whether God approue and fauour me or mine actions, yea or no: that is conscience, of which we must consider two things.

1. The

1. The acts it is to performe.

2. The rule which it must follow in performing these acts.

1. The acts it is to performe are twofold.

1. In regard of our actions.

2. In regard of our estate.

1. The acts it is to performe in regard of our actions are threefold.

1. Good.

2. Bad.

3. Indifferent.

1. Good acts are twofold.

1. Before the doing to call vpon vs and admonish vs to doe them.

2. After the doing to beare witnesse to them, and approue them as well done.

2. Bad acts twofold.

1. Before the doing to curbe, re-
straine and bridle vs from the doing, in-
wardly telling vs that wee should not doe
them.

2. After the doing, to checke vs,
and reprove vs, and vrge vs to confesse,
and humble our selues to God for the
same.

3. Indifferent acts, to leaue them to our
wills as indifferent, and to grant vs liberty
of

of doing or not doing them, as occasion shall serue.

2. The acts it performs in regard of our estate, to speake peace vnto vs, to excuse vs, to pronounce vs fauoured & loued of God.

2. The second thing is the rule which it must follow in performing these acts, that is the reuealed will of God, both for the matter, and manner, and measure of working, and not the will of any creature whatsoeuer.

3. The third chiefe faculty called reasonable, is the Will, the vertue of which is flexiblenesse to the will of God, and that in regard of

1. Things by vs to bee done and auoided, that is obedience, which is a full purpose to doe all that God requireth, and leaue all that hee forbiddeth for his sake.

2. Things receiued, or to be receiued from him, immediatly or mediatly, whether the things we receiue be

1. Good, or.

2. Euill.

1. Good and comfortable, and this is thankfulness, a firme purpose to requite and acknowledge his loue by
growing

growing so much more constant in louing and seruing him.

2. Euill and miserable, and this is Patience, being a full purpose with all quietnesse and without any reluctation of will, though the senses and appetite cannot but feele a repugnancie to sustaine any euill that he will inflict vpon vs.

Hitherto the graces of conformitie in the superiour faculties, vnderstanding, conscience, and will: Now follow those that are in the

3. Inferiour and lesse principall faculties, and they are either

1. Inward, or

2. Ourward.

1. Inward, which are three.

1. The senses called inward.

2. The affections.

3. The appetite.

1. The senses inward, which are two,

1. Imagination.

2. Memorie.

1. Imagination, which is bound in regard of

1. The obiekt of its working.

2. The measure of its working.

1. The obiekt of its working twofold.

1. To

1. To stirre vp readily and nimbly all manner of good thoughts concerning good things, and to be stedfast and stable in pursuing the same.

2. To keepe out and reiect all manner of euill thoughts, that they arise not out of the soule, and to repell them immediately being from without suggested.

2. The measure of the working of the imagination, to be more abundant and ready, and stable in thinking of things heauenly, spirituall, and diuine, then of things earthly, and temporall, and momentanie here below.

2. The second sense called inward is the memorie, the graces of which are in regard

1. Of the obiect of its working.

2. Of the measure of its working.

1. The obiect of its working consists in two things.

1. To retaine stedfastly, and readily to recall all good things (as Gods commandments, promises, threats, benedictions, corrections, &c.) for good at the instant of making vse of them.

2. To blot out and extinguish, at least to keepe backe and not to recall any euill thing that may infect the soule, or any good thing

of the 1. Commandement. 17

thing vnseasonably to the hindrance of its dutie.

2. The measure of the working of the memorie to serue the soule more readily in things spirituall, and for spirituall purposes, then for earthly and temporall.

2. The second leise inward principall facultie are the affections, which are in all, or at least in chiefe (not to stand vpon a more accurate diuision of them) seuen paire.

1. Paire.

1. Loue, which is as before.

2. Hatred, which is an affection of dislike, and auersenesse from any thing counted euill.

2. Paire.

1. Feare, which is as before.

2. Courage, an affection of resisting imminent euill danger, not shrinking at it, but rising vp against it.

3. Paire.

1. Ioy, which is as before.

2. Sorrow, whereby the soule feels the hurt of any euill present.

4. Paire.

1. Hope, which is a passion of waiting, expecting and looking for a good thing to come.

B

2. Despaire,

2. Despaire, which is a passion quite contrary.

5. Paire.

1. Anger, a passion of punishing any thing that doth bring euill or hinder good from vs.

2. Kindnesse, a passion of vsing well him that procureth good or hindreth euill from vs.

6. Paire.

1. Shame, a kinde of irking dislike within and against our selues, because of some euill or vndecent thing committed by vs.

2. Boldnesse, a kinde of contentfull and resolute liking of our selues within our selues, because of the absence of things vndecent, and presence of the contrarie.

7. Paire.

1. Reuerence, a dutifull respect to all other in whom we see good things.

2. Contempt, a base and carelesse disposition towards one for the euill things we see in him.

Now the vertues of the affections are twofold.

1. For their object.

2. For their measure of working.

1. For their object that is twofold.

1. Those

of the 1. Commandement. 19

1. Those vertues that tend to good, and are moued by good, be moued and wrought vpon only by things that are indeed good.

2. Those vertues that are moued by or against euill, be wrought vpon alone by that which is euill indeed.

2. For their measure of working that they be exercised vpon is twofold.

1. Vpon spi- {Good} things more or
rituall or {Euill} lesse.

2. Vpon temporall good things as they are more or lesse good, that is to say, helpfull to vs in the seruing of God and assurance of his fauour.

And accordingly must the particular dutie of euery affection be described, which for breuities sake I surcease to doe.

3. The third lesse principall and inward facultie, is appetite, which is a power of being inclined to such things as content the bodily senses, and of being auerse and backward from things that displease them. This is bound to two duties.

1. Dutie to be moued alone towards lawfull contents and delights, euen such as God doth allow and warrant vs to enioy.

2. To be moderately carried euen to

those lawfull contents, as from the contrarie, euen in such measure, as that the motions of our will to things of a better and higher nature be not interrupted or hindered thereby.

So much of the inward faculties; Senses, Affections, Appetite. Now follow the outward inferiour, and lesse principall faculties, which are also three.

1. Speech, which must be speaking,
 1. Only and constantly of good things.
 2. More readily and plentifully of spirituall then temporall goods.
2. The second outward inferiour and lesse principall facultie is the five senses, which we must exercise two waies.
 1. Alone vpon good obiects and lawfull, such as may not prouoke vs vnto sin, but rather to good deeds and desires.
 2. More nimble for spirituall then for naturall purposes.
3. The third outward inferiour and lesse principall facultie, is the locomotie facultie, which must be vsed alone for good and lawfull actions, and must be with more life, constancie, and vnwearisomnesse

nesse exercised, in workes that tend to spiri-
tuall good then to the naturall.

So much of the affirmatiue part: the
negatiue followes, containing a de-
scription of the things condemned in
this commandement. The sinnes a-
gainst this precept are of two sorts.

1. Of Omission.

2. Of Commission.

1. Sinnes of omission are by the want
and absence of the forenamed graces,
which are twofold.

1. Totall, when one is vtterly de-
stitute of them, not hauing them at all.

2. Partiall, when one is defectiue
in either of them, and that two waies.

1. For matter extensiuely.

2. For measure and degree in-
tensiuely.

2 Sinnes of Commission, when a man
makes the deuill and himselfe his owne
God, as Satan is called the god and Prince
of this world, and some men are said to
make their bellie their god. This is done
two waies.

1. By erecting fained and counterfeite
Deities, as the Gentiles are said to worship
deuils, when they made gods of Iupiter,

Iuno, Pallas, Apollo, Mars, Venus, &c. And the Iewes in offering their sonnes to Molech, are charged to haue offered them vnto deuils.

2. By being vnholly, as Satan is vnholie, possessed with corruptions contrarie to the forenamed graces, according to the will of Satan, and for our owne carnall content. These vices are of two sorts.

1. In respect of dependencie, whereby our depending on God is denied, and a kinde of selfe-dependencie challenged, in that we carrie our selues as if we were our owne, which in very deed we are not.

2. The second sort of vices are in respect of conformitie, whereby our subiection to Gods authoritie and will is denied, and we carrie our selues as if we were to be not at his, but at our owne disposing.

Sinnes against our dependance on God, are to be found in all the faculties of our whole man.

1. In the chiefe and principall faculties.

2. In the lesse principall and inferiour faculties.

1. In the chiefe and principall faculties, viz.

1. In

1. In the vnderstanding.
2. In the will.
1. In the vnderstanding, contrarie
 1. To knowledge.
 2. To faith.
1. To knowledge, there are faults
 1. In defect.
 2. In excelle.
1. In defect two waies.
 1. By a carelesse neglect of the knowledge of God, when one sets not his minde on worke to know him.
 2. In blindnesse, darknesse, and vncapablenesse of true knowledge, though he hath vsed all meanes, which hath two degrees.
 1. Naturall, common to all.
 2. Aduentitious, proper to those that by resisting the meanes, winke with their eies, refusing and scorning to know.
2. The second fault of knowledge in excelle, which is called curiositie, and seemes to be double, viz.
 1. A busie prying into the secrets of Gods natures and workes.
 2. A turning of our search after him into meere disputes and idle speculations.

2. Now followes the second thing, which the vnderstanding is contrarie to, viz. faith in two respects,

1. In defect.

2. In excelsse.

1. In defect two waies.

1. The first is called Atheisme.

2. Mis-beleefe of God.

1. Atheisme is the vice of denying God, which is twofold.

1. Secret.

2. Open.

1. Secret and in the bud, when a man is out of the faintnesse of his consent to the truth ouer-ruled with this vice, though he forme not such a proposition in his minde.

2. Open and expresse, when a man maintaineth that conceit (that there is no such God as there is) expressely in his minde.

2. The second defect in faith is, mis-beleefe of God, whereby a man conceiueth falsely of Gods nature or attributes, conceiuing him to be other, then he hath shewed himselfe, as Anthropomorphotes, &c.

2. The second thing wherein vnderstanding is contrarie to faith, is in excelsse,
by

by misapplying of Gods mercie, or presumption, whereby a man beareth himselfe so ouer-bold of Gods goodnesse, as that he robbeth him of the glorie of his iustice.

3. The third fault in the vnderstanding against our dependance vpon God contrary to humilitie, is pride, being alifting vpon our selues aboue and against God, ouer-valuing our selues and vnder-valuing him, of which there are three degrees.

1. Close and secret, when like a King that keepes within, yet it rules and beares sway, a mans cariage witnessing that he sets more by himselfe then God, so all naturall men are proud.

2. The second degree is, when being fatted with wealth it dares shew it selfe, and a man thinkes himselfe some bodie, concealing yet that part of it which stands to abase God, this is high-mindednesse.

3. The third degree, when a man vtters all his euill fancies to himselfe, dreaming that he is God, as they that durst say, I sit as God, and what God can deliuer you out of my hands?

2. Sinnes against our dependance on
B 5 God,

God, which are found in the Will, are twofold.

1. Selfe-willednesse, whereby a man moueth his will only to himselfe, inclining to his owne naturall or carnall content, more then to Gods glorie or fauour.

2. A nilling of God, a willing that there were no God at all, out of selfe-guiltinesse, as a theefe wisheth there were no Iudge, a traitor that there were no King.

2. Sinnes against our dependance on God, are to be found in the lesse principall and inferiour faculties, which are twofold.

1. Inward.

2. Outward.

1. Inward twofold.

1. In the senses.

2. In the affections.

1. In the senses.

1. In the imagination.

2. In the memorie.

1. Imagination.

1. By putting away the thought of God out of ones minde, saying to God, depart from vs.

2. By entertaining hard, euill, and blasphemous conceits against God, as they that said, Where is the God of iudgement?

2. In

of the 1. Commandement. 27

2. In the memorie, a forgetfulnesse of God, whereby one sets himselfe not to conceiue of Gods presence, saying the Lord shall not see it.

2. Sins against our dependance on God are found in the affections, viz. in all of them that are named before, viz. contrarie,

1. To the loue of God, and that in two respects.

1. By louing of other things, as pleasure and profit more then God, so couetousnesse is Idolatrie.

2. By hatred of God charged vpon all men, *Rom. 1. 30.*

2. Contrary to the feare of God in two respects.

1. Fearing men and other things more then him, the feare of man doth bring a snare, saith *Salomon.*

2. By despising him, setting light by his anger, and being as it were courageous against it, which is securitie, when a man saith he shall see no euill though God seeme angrie.

3. Contrary to the ioy in God in two respects.

1. By reioycing in other things more then in God.

2. Grieving

2. Greeuing that there is so great power and excellencie in God, and a very enuying of him and his felicitie.

4. Contrarie to the trust in God in two respects.

1. By trusting in the arme of flesh, resting vpon outward things, as riches, friends, &c. for any good thing.

2. By distrusting in God, wauering and shaking, out of doubt of obtaining that good from him that he hath promised.

2. Sinnes against our dependance on God, are to be found in the lesse principall and outward facultie, viz. in the power of speaking, and that in two regards.

1. By talking of other things more and oftner then of God.

2. By speaking and vttering hard, wicked, disgracefull, reproachfull, and blasphemous things against him.

So much of sinnes against dependencie: these against conformitie follow.

1. In principall powers.

2. In lesse principall.

1. Principall powers.

1. In the vnderstanding.

2. In the conscience.

3. In

3. In the will.

1. In the vnderstanding, contrarie

1. To knowledge.

2 To faith.

3. To wisdom.

1. To knowledge of the will of God.

1. In defect.

2. In excessse.

1. In defect, which are two waies.

1. Not to seeke and know the reuealed will of God though one hath meanes, which maketh ignorance wilfull and affected.

2. Dulnesse and slownesse to conceiue of the truth.

1. Naturall in all.

2. Augmented by winding and struiuing against the light.

2. The knowledge of the will of God in excessse by curiositie.

1. In searching into secret things not reuealed.

2. In inquiring after needlesse and idle fables, and questions for disputations sake.

2. The vnderstanding contrarie to faith to and in Gods word and will.

1. In defect.

2. In

2. In excellē.

7. In defect.

1. Doubting and vnsetlednesse, when one is not rooted and grounded in the truth, but wauers.

2. Flat infidelitie, when a man vtterly denies the truth, aggrauated by wilfulnesse.

2. In excellē, and that

1. By beleeuing lies, and false doctrines and errors, which if it be long and strong, is called preiudice.

2. Wresting and misapplying the promises of God, without any heed to the threats and precepts.

3. The vnderstanding contrary to wisdom.

1. In defect.

2. In excellē.

1. In defect, folly, which is a perverting of things to ones destruction, turning all things into matter of making a mans selfe lesse good, more euill, and that hath two maine branches.

1. Vanitie.

2. Headinesse.

1. Vanitie, which hath also two euill heads.

1. Coufening

1. Couſening ones ſelfe with falſe and fained reasonings, iudging after the appearance and ſhew, as the Gentiles vaniſhed in their reasonings, and became ſtarke fooles.

2. Hauing meane things in high eſteeme, and high things in meane account.

2. Headineſſe, which is a mixture of raſhneſſe in venturing vpon things vnaduiſedly, and without due deliberation, and of ſtiſneſſe in obſtinate perſiſting in them, what euer come of it.

2. In exceſſe, and there are two faults.

1. Conceit of wiſdome, when a man imagines himſelfe wiſe enough to pleaſe God and be ſaued, though he be ſo fooliſh that he will take no direction.

2. Naughtie wiſdome, which is

1. Worldly, when a man hath his minde ſo attentue to all opportunities of getting the things of this life, that he is made careleſſe of heavenly things, chiefly if any oppoſition come betwixt them.

2. Fleſhly, when a man is attentue to take all aduantages and opportunities of ſeruing his ſinfull and corrupt luſts, and paſſions, being wiſe to doe euill.

3. Deuiliſh

3. Deuillish wisdom, when a man hath his wits about him to defend and maintaine sinne, and to infect himselfe and others more and more, by a maruellous kinde of reaching inuention.

2. The sinnes against conformitie in the principall power of the conscience are twofold.

1. In regard of ones actions.

2. In regard of ones estate.

1. In regard of ones actions they are threefold.

1. In excesse.

2. Defect.

3. In mixture both of excesse and defect.

1. In excesse, by a kinde of erroneous proceeding.

1. In indifferent things, by troubling a mans minde with vnnecessarie scruples, making him to shunne them as sinnes. This is the fault of many a sanctified but over-tender conscience, and the world scoffs at it vnder the name of a spiced and straight-laced conscience.

2. In needfull things, by condemning them as if they were sinnes, and troubling a man for doing that he ought to haue done;

done; as for persecuting a malefactor, or giuing in a iust verdict or testimonie, as if it were cruelty and a shedding of his blood.

2. In sinfull things, and that two wayes.

1. By sinfull excuses to maintaine them, as if they were not sinnes.

2. By ouer-vehement checking for them, driuing a man from God by despaire, not to him by humiliation, as appeares in *Indas*, if we compare his conscience and *Peters* together.

2. In regard of our actions there is defect, by deadnesse and seerednesse of conscience, when it is as it were gagged and tonguetied, and neuer doth trouble a man for any ill deed.

3. In regard of our actions there is a mixture of both excesse and defect, by guiltinesse, when it troubles a man for a small matter, and giues him rest for a greater euil, as the Pharisees could swallow a camell, and straine at a gnat, durst not come into the Iudgement Hall before the Pasceouer, yet durst hire false witnesses, and become themselues false witnesses against the blood of Christ Iesus.

2. Sinnes against conformitie in the conscience

science in regard of ones estate are discerned by two things.

1. Guiltinesse, when it accuseth bitterly, and tells him God hates and will damne him, which it will doe when it begins to looke vpon sinne, vnlesse faith in Christ come betwixt.

2. When it giues a man false comforts, and makes him belecue that all is well, crying peace, peace, and lulling him asleepe, with a false conceit, that God fauours him, and that he shall be safe for all his sinnes.

3. Sins against conformitie in the third principall power called the Will, contrary to Gods will in two regards.

1. In regard of things to be done by ones selfe.

2. In regard of things to be receiued from God.

1. In regard of things to be done by our selues.

1. By rebellion, a flat badnesse, when a man knowing such a thing to be commanded, shifeth it off, and saith he cannot, but indeed out of some carnall respect will not doe it, or knowing any thing to be forbidden, excuseth himselfe, saith he must
needs

of the 1. Commandement. 35

needs doe it, and so concludes that he will doe it. This is the sinne of the vnregenerate alone.

2. By hypocrisie, which is a counterfeit goodnesse, when a man is willing to seeme good by doing some good things, and leauing some euill, for his owne sake, or for sinister and selfe-regards.

2. The will is contrary to Gods will, in regard of things to be receiued from God, and that either in

1. Aduersitie, or

2. Prosperitie.

1. In aduersitie, by impatience, when a mans will ariseth against either God, or the instrument, with a kinde of violence, and he will not beare this, and why should he beare it?

2. In prosperitie, by vnthankfulnesse, when a man giues himselfe ouer to deuoure Gods benefites, and makes himselfe thereby more strong in his wickednesse.

Now follow the faults of the lesse principall faculties, and they are two.

1. Inward.

2. Outward.

1. The lesse principall faculties inward are three.

1. The

1. The Senses.
2. The Affections.
3. The Appetite.
1. The inward Senses are twofold.
 1. The imagination.
 2. The memorie.
1. In the imagination.
 1. In regard of the obiekt of its working.
 2. In regard of the measure of its working.
1. In regard of the obiekt of its working in two respects.
 1. In respect of good things.
 2. In respect of euill & sinfull things.
1. In respect of good things.
 1. It is dull and dead, and doth not stirre them vp on iust occasions.
 2. Fickle and distracted, and pursueth them not, being stirred vp.
2. In respect of euill things.
 1. It is very nimble and ready to stirre them vp on small occasions.
 2. It is stedfast and earnest in pursuing them, and will not giue ouer.
2. In regard of the measure of its working, when it is most ready and earnest and abundant in suing and following thoughts of

of things earthly more then heauenly.

2. In the second inward sense, viz. the Memorie, and that also in two regards.

1. For the object of it.

2. For the measure of working.

1. For the object of it.

1. In regard of euill and polluted things.

2. In regard of good and profitable things.

1. For euill and polluted things, when it

1. Retaines them stedfastly, and long, and will not suffer them to die.

2. When it recalls them readily and mischieuously, when they doe most hurt, and most hinder good things.

2. In regard of good and profitable things, when

1. It vtterly puts them out of minde, for want of attending, so that they be as if they had neuer beene seene or heard.

2. It casts them carelessly away, and as a thing negligently laid vp, which one cannot finde when he should vse it, even concealing them when hee should doe good.

2. The measure of working, when it serues a mans turne more readily for things temporall

temporall and earthly then for things spirituall.

2. The lesse principall inward faculties are the affections, euen as those seuen paire formerly mentioned, which are also faultie in a twofold regard.

1. In regard of the obiekt of their working.

2. In regard of the measure of their working.

1. In regard of the obiekt of their working in two respects.

1. When those that are made to be set on good obieks, they set vpon euill, or vpon that, that is but fainedly good: as if a man loue, delight in, hope for, be couragious for, or be kinde for, or be bold in, or reuerence one for, an euill thing, or that, that is but in appearance good.

2. When those that are made to be set against euill things, if they be exercised vpon imaginarie euils, or vpon good things: as if a man hate, grieue for, be in despaire of, feare, or be couragious against, or be angry withall, or despise one for that that is good, or but in seeming euill, as to despise one for pietie or pouertie, to be angry with one for admonition or plaine-dealing, &c.

2. The

2. The measure of working of the affections, when they be exercised more plentifully vpon things naturally good or euill, then vpon things spiritually so.

Only let it be noted, that in hope three things are to be considered.

1. The thing hoped for.
2. The grounds of hoping.
3. The persons and things from whom, or by whose meanes the thing is hoped for.

And hope is to be only for good things, to ground it selfe wholly vpon Gods word, and to looke vp alone vnto God, as the foundation of it; and in this respect it is called confidence.

And the faults of hope are foure.

1. When it looketh for euill things; as I hope to see thee hang'd, saith some man in his anger.

2. When it is built vpon insufficient grounds; as I hope to liue merrily, because I haue so good friends.

3. When it doth not worke according to Gods word, but quite contrary; as I hope to haue heauen, though I liue wickedly.

4. When it is more earnest for things temporall

temporall then heauenly, as for goods more then grace.

3. Sinnes of the lesse principall inward facultie are in the apperite, which offends two wayes.

1. In the obiekt, when it longeth for vnlawfull contents of the senses, as for another mans wife.

2. When it longs so eagerly after lawfull contents of the bodie, as to diuert the minde from seeking after things more worthy: as a man is so carried to sports, that he neglects prayers, &c. both these sins are called sensualitie or voluptuousnesse, and it is a making of ones belly his God.

2. Faults of the lesse principall faculties outward, viz.

1. Of speech.

2. Of senses.

3. Of the locomotiue facultie.

1. Of speech, in a twofold regard.

1. Of the obiekt.

2. Of the measure.

1. Of the obiekt, when for

1. Good.

2. Euill.

1. For good,

1. When it is vnready to it.

2. When

3. When its wearie of it.

2. For euill, when

1. Its nimble to it.

2. Constant in talking of it.

2. The measure of the speech, when we be more plentiful in speaking of things earthly and carnall, then of things heauenly and spirituall.

2. Faults of the lesse principall faculties outward are of the senses, as principally

1. Of the eye.

2. Of the eare.

1. Of the eye are three,

1. In looking after vanitie.

2. Turning aside from beholding that that might helpe to good.

3. Looking more earnestly when the bodie requires then when the soule.

2. The faults of the eare are 3. also.

1. When it listnoth after euill speeches.

2. When it turnes away it selfe from God.

3. Its more attentue to heare things naturally good then spirituall.

3. The faults of the lesse principall outward facultie, called *Locomotive*, are in two regards.

1. Of the obieſt of it.

2. Of the meſure.

1. For the obieſt of it, when a man is

1. Liuely, in vſing it for euill purpoſes.

2. Weary, in vſing it for good things.

2. For the meſure of it, when it is leſſe liuely, and more weary in things ſpirituall then in things naturall, to goe to a market then a Sermon.

Hitherto the firſt Commandement.

The ſecond followes.

Thou ſhalt not make to thy ſelfe any graven Image, &c.

THIS ſumme of it is to order vs in the ſolemne worſhip of God, or exerciſes of diuine ſeruiſe, called vſually, religious exerciſe. That any thing may be called an act of diuine ſeruiſe, three things are required.

1. That it be done with immediate reference to God, in that himſelfe or ſome thing in his ſtead is the obieſt of it.

2. That it doe tend to the doers intention

tion directly and of it selfe to the getting or increasing of some or all the chiefe graces required in the first Commandement, by winning and obtaining them, or some of them from God, when they hope to please and content him by such an act.

3. That there be a separating of ones selfe from all other busineses, to be employed in such acts wholly and altogether. And euery exercise of religion or of diuine seruice, hath diuers particular actions that be as parts of the whole, and in the orderly vniting of which, the whole it selfe is accomplished, and whatsoeuer is done in such exercise of religion for the end and purpose of pleasing God, and getting grace with respect of conscience to him, as esteeming that he must and will haue it so, or else thy seruice shall not be so well-pleasing and acceptable vnto him. This is a part of worship or of diuine seruice: for example, to offer a young bullocke was an exercise of religion, because the Priest did intend to offer it vnto God with an intention of shewing faith and obedience, and that directly. The doing of it in such a place, with such garments, with such rites, were parts of this worship, or religious exercise, because in all

these the intention of the doer was carried to God, accounting the seruice not to be acceptable to him without them, and hoping and purposing by the due obseruation of all these things to please God, to exercise faith and obedience, and other graces, as much as by the very offering it selfe.

So the summe of this second Commandement is to order vs in diuine seruice, and the parts thereof. This Commandement hath two parts.

1. The affirmatiue.

2. The negatiue.

1. The affirmatiue, shewing what God requireth at our hands.

2. The negatiue, shewing what the Lord forbiddeth.

1. The things commanded are of two sorts.

1. For the performance of diuine seruice.

2. For preseruatiou of it.

1. For the performance of diuine seruice, that it be done according to Gods commandement, which is the true rule thereof, and that for two respects.

1. For the matter of it.

2. The manner of it.

1. The

1. The matter of it, in regard

1. Of the object or thing worshipped.

2. The parts or kindes of worship.

1. The object or thing worshipped must be

1. The living God alone.

2. God conceived of in the pure apprehension of the minde, not represented to the eye or senses by any figure or representation.

2. The parts or kinds of worship, that they be by him appointed. And the services by him appointed are of two sorts.

1. Ordinarie.

2. Extraordinarie.

1. Ordinarie, such as are to be done constantly and in a settled course, which are threefold.

1. Publique.

2. Private.

3. Indifferent.

2. Publique, and these are two.

1. Preaching of the word, which is the exposition & application of the Scriptures, or any points of doctrine therein contained, by a Minister, vnto the people that must attend thereto.

2. The administration of the Sacraments,

ments, or scales of the covenant of grace,

either { 1. Baptisme,
2. The Lords Supper.

1. Baptisme, which is the scale of our ingraffing into Christ by the Spirit in the washing with water.

2. The Lords Supper, which is the scale of our nourishing in and by Christ, through the giuing and receiuing of bread and wine, consecrate and broken for that end.

2. The ordinarie seruices by him appointed in priuate are two.

1. Conference.

2. Meditation.

1. Conference of any part of Scripture, or point of doctrine therein deliuered, betwixt two or moe, for their fuller edification therein.

2. Meditation, which is a serious considering and applying to each ones selfe some point of doctrine or place of Scripture for a mans owne edification.

3. The seruices by him appointed, which are indifferent, are such as must be done both publicquely and priuately of a Congregation together, or of a few, or of one alone, and these are foure.

1. Prayer,

1. Prayer, which is a calling vpon God in the name of Christ, with petitions and thanksgiuinges, ioyned with confession of sinne and deprecation of punishment.

2. Reading the Scriptures, or other good bookes intreating of diuine matters.

3. Catechising, which is a plaine and easie instructing of the simple in the grounds of Christian doctrine by brieue and familiar Questions and Answers, either by the Minister in publique, or the gouernours in priuate, or some able bodie in their place.

4. Singing of Psalmes, that is, vttering of holy matter in muscalle numbers and tune, either with voice alone, or instruments and voice.

2. Extraordinarie seruices by him appointed are such as are to be done now and then vpon speciall occasion, which are 3.

1. Fasting, which is the bestowing of an artificiall day or more in exercise of humiliation and reconciliation to renew and increase repentance and faith, for the removing or sanctifying of some punishment, or obtaining of some benefit at Gods hand.

2. Feasting, which is the bestowing of a like time in exercise of reioycing for the

testifying and increaling of thankfulnesse for some speciall benefit.

3. Vowes, which is a binding of ones selfe to God by a solemne promise, or rather oath, to doe or not to doe some thing lawfull, possible, and vsfull for our increase in godlinesse.

Hitherto for the matter of diuine seruice:
now for

2. The manner of the performance of diuine seruice, which is threefold.

1. A due preparation before.

2. A right cariage in them.

3. A right making vse thereof after.

1. A due preparation before, for the heart being vsfull for them, as the vntuned instrument to play vpon, must be set in tune: and this preparation is twofold.

1. Common.

2. Speciall.

1. Common to all religious exercises, which is fourefold.

1. Knowledge of the nature and vse of that seruice out of Gods word.

2. Repenting or renewing our repentance for our sinnes, which is washing the hands in innocencie.

3. Some short prayer or lifting vp
the

the heart to God for his assistance and blessing vpon the same.

4. Preconsideration of God that is worshipped, of our selues that worship, and of the fruit and benefit of the worship, that is to be performed vnto him by vs.

2. The due preparation before, speciall to some, is fourefold, viz.

1. The word, an hearing eare, that is, labouring to renew in our selues a firme purpose of knowing and doing the whole will of God that shall be reuealed vnto vs.

2. Prayer, calling to minde our owne wants, sinnes, and benefits, and Gods promises, and power to performe his promises.

3. The Sacraments.

1. Examining and iudging of our selues.

2. Premeditation of Christs sufferings.

3. Stirring vp an hungry and thirsting after Christ and his benefits.

4. A vow, a speciall deliberation concerning the lawfulnessse and fitnessse of the thing vowed, that it may not intangle vs, and doe vs more harme then good.

2. The second manner of performing diuine

uine seruice, is in a right cariage in them, that they be done in these foure respects.

1. Truly and sincerely vpon the right mouing causes, Gods commandement and will, and our owne dutie and need, and for the right ends, *viz.* the pleasing of God, and procuring of grace, and increase of vertue in our soules.

2. Reuerently, with a speciall apprehension of Gods presence and greatnesse; and the louing and awfull stooping thereto.

1. In our inward man of the heart.

2. In our outward demeanour of the bodie.

3. Faithfully, with a beleeuing of Gods truth therein, and the promising to our selues the blessing he hath promised.

4. Deuoutly, that is, with a diligent attention of the minde to the words and matter and whole worke in hand, and a kindly worke of the seuerall affections, according to the nature of the exercise and its seuerall parts.

3. The third manner of performance of diuine seruice, is a right making vse thereof after, which is done two wayes.

1. Common to all.

2. Speciall to some.

1. Common

1. Common to all, that we see and obserue how we grow thereby in all the graces of the inuer man, commanded in the first Law.

2. Speciall to some, viz. to foure.

1. To the word, that we doe call our selues to an account after, what we remember, meditating vpon it, and applying to our selues, and if we haue occasion, conferring it with others.

2. To prayer, that we wait vpon God, obseruing whether he grant our requests, and heare vs yea or no, and quietly carrying his leisure, and sitting our selues for hearing.

3. To the Sacraments, that we haue constant recourse to them in all temptations to confirme our selues in obedience and faith.

4. To vowes, that wee be carefully mindfull of them to fulfill them.

Hitherto of that that is commanded for the performance of Gods seruice. Now for the preservation of the same.

2. The second sort of the things commanded, is preservation of diuine seruice in its puritie and honour, for which end are required two things.

1. Church

1. Church maintenance.

2. Church discipline.

1. Church maintenance, where note

1. Who must yeeld it. All those that are taught in the word, and are to serue God.

2. What they must yeeld, viz. Tithes of their ordinarie increase ordinarily, and offerings of their extraordinary blessings and increase vpon speciall occasions.

2. The second thing required, is Church discipline, which respects

1. The Ministerie.

2. The whole Congregation.

1. The Ministerie, and is an assigning of fit men to fit offices by those that are intrusted with this worke, so that here we must know three things.

1. What officers are required in the Church.

2. What men must be assigned to these offices.

3. By whom and in what manner.

1. What officers are required in the Church, mentioned in Scripture, seeme to me five, I meane in the New Testament, which are these.

1. Apostles.

2. Euan-

2. Euangelists.

3. Prophets.

4. Pastors.

5. Deacons.

1. Apostles.

2. Euangelists, *viz.* the 12. and the 70. called by Christ to be Teachers first of Iewrie, after of all the world, and to constitute and rule the Churches called. Now these in regard of the latitude of their iurisdiction, and some extraordinarie gifts, were extraordinarie; but in regard of the parts of their function, *viz.* preaching, administering the Sacraments, gouerning the Churches, they were not extraordinarie, for these things are still to be done, and therefore to them in these parts of office, doe Bishops (as the word is now commonly vsed) lawfully by a warrantable and needfull constitution of the Church succeed, being men appointed to doe the same things ordinarily in some precinct or Diocesse, that they were to doe extraordinarily in all the world.

3. Prophets, which were 1. extraordinarily endued by diuine inspiration with power of foreseeing things to come, or interpreting harder places of Scripture, who had no power of gouernment aboue other
Mini-

Ministers. 2. Ordinarie men, by studie enabled with gifts to preach the word of God, and accordingly allowed thereto, without any assignement to any speciall charge, and such are our Students in Diuinitie, Preachers, Vniuersitie Diuines, Lecturers, &c.

4. Pastors, called also Bishops, Presbyters, Teachers, and Elders, for all these names are of one officer, being men assigned according to the orders of the seuerall Churches, to attend the worship of God, and saluation of men, in some one setled Congregation.

5. Deacons, called also I suppose, helpers, being men assigned to the helping and seruing of the Pastors, in such parts of the Ministerie as they could discharge, but without power of gouerning, and therefore called in a speciall manner, seruants, because they were common seruants of the Pastors and people in what publique seruices of the Church they should be appointed, as reading, baptizing, if they were able, preaching, gathering & distributing almes, and the like.

2. The second thing we must know, is what men must be assigned to these offices, viz.

1. To

1. To the higher offices of Pastors or Bishops, men vnspotted of criminous faults in their liues, and of learning and knowledge in the Scripture, to teach, exhort, and confute the gaine-sayers in some such measure as is not required of all common Christians.

2. To the inferiour office of Deacons, men of vnspotted life and sound in faith.

3. The third thing we must know, is by whom and in what manner, that is, with what solemnities, and in what degrees they must be assigned. And here I suppose the Scripture hath precisely determined nothing, but left it to the discretion of the seuerall Churches to take fit wayes for their owne best commoditie: for there is no precept exprest in Scripture, saying, Let such men in such orders assigne Ministers or consecrate them, nor any equiualent that can be deduced out of Scripture. And as for examples, that goe single without precept, they shew what may be done, and are a good allowance, they cannot proue what must be done, neither are any obligation to the conscience, for only by the Law comes the knowledge
of

of sinnes, and where there is no law there is no sinne. Now in these particulars there is neither any law, nor any vniforme example: wherefore in these cases, there is neither necessitie nor sinne, but a libertie of taking different courses in diuers places, as shall seeme best to the Churches and Christian gouernours; for God knew in his wisdom, that it was not fit to tie all kindes of Ciuill Estates and Gouernments to one order in this behalfe, and therefore hath he laid no such tie vpon man. And its a rashnesse in men to tie themselves or others, where God hath not tied.

This is one part of Church discipline, respecting the Ministerie, *viz.* the assigning of fit men to fit offices. A second is the deposing of the vnfit (*viz.* those that runne into scandalous conuersation, & teach false and dangerous doctrine) from these places, to be done by the same that assigned them.

Hitherto that part of Church discipline, that concernes the Ministerie. Now followes that which respects

3. The whole Congregation, and is twofold.

1. Priuate.

2. Publique.

1. Priuate

1. Private, concerning every member of the Congregation in a twofold regard.

1. In regard of a mans selfe, if he haue sinned to the scandall of the Church, to confesse his fault, and giue satisfaction to the Congregation, submitting himselfe to censure.

2. In regard of each other mutually, and that three wayes.

1. To admonish those that scandalously offend, both alone and with another, or two.

2. To complaine to the Congregation publicuely of them, that will not by such private admonitions repent.

3. To shun the familiaritie and societie of such as refuse to shew repentance and amendment after these meanes vsed.

2. The Church discipline is publique pertaining to the gouernours and rulers of the Church, which is threefold.

1. To admonish.

2. To excommunicate.

3. To receiue the repentant againe into the communion of the Church.

1. To admonish the offenders that are publicuely scandalous, and offensive.

2. To

2. To excommunicate : now of excommunication it is necessarie to shew,

1. What it is.

2. For what offences it must be executed.

3. In what manner it must be pronounced and executed.

4. By whom it must be done.

1. What it is, it is the sentencing and censuring of an offender (as one that in the iudgement of charitie, can be accounted no better then in the state of damnation) to be excluded the externall communion of the Saints.

2. For what offences it must be executed, viz. for sinnes that are,

1. Scandalous and publicquely offensive.

2. Grosse, plaine and palpable.

3. Stood in impenitently against admonition.

3. In what manner excommunication must be pronounced and executed.

1. Solemnly and publicquely in a very serious fashion.

2. Leisurely and with great deliberation, after much waiting for the repentance of the offender.

4. By

4. By whom this excommunication is to be done. Answer by the Gouvernours of the Church, or such as they shall commit their power vnto. For the power of the keyes is the Churches, and questionlesse they who haue authoritie to preach and administer the communion are fittest to exclude the vnworthy from the communion.

3. The third part of Church discipline publique pertaining to gouernours is to receiue the repentant againe into the Communion of the Church, and to confirme their loue vnto them by publique approbation.

So much of the affirmatiue part of this commandement: the negatiue folowes. Now this commandement is broken,

1. By omission.

2. By commission.

1. By omission of any of the things commanded, either in whole or in part, either for matter or manner.

2. By commission of things quite contrary, and that two waies.

1. Directly.

2. Indirectly.

1. Directly.

1. Directly.
 1. For the performance of worship.
 2. For the preservation of it.
1. For the performance of worship.
 1. By false worship.
 2. By abuse of the true worship.
1. By false worship inuented by man;
 1. In regard of the thing worshipped.
 2. In regard of the worship it selfe.
 3. In regard of the thing worshipped, when worship (that is, any religious seruice appointed by God to be done to himselfe, or any like act in the imitation thereof) is yeilded,
 1. To any creature.
 2. To the Creator vnder any sensible picture.
 1. To any creature that is not God, whether
 1. To the deuill, as Witch'es and Magicians doe.
 2. To Angels or Saints true or false.
 3. To the Sunne, Moone, or Starres, or the like.
 4. To Images and pictures of any thing whatsoeuer.
 2. To the Creator, vnder any sensible picture or representation made by mans hand.
 2. Inuented

of the 2. Commandement. 61

2. Inuented worship it selfe, when its not appointed by God, but inuented by man, which is called will-worship, as the former (where there is a mistaking in the obiekt) is called Idolatrie.

2. Abuse of the performance of true worship, and that

1. For the matter of it.

2. For the manner.

1. For the matter of it, and that two waies.

1. By detracting of those parts, which God hath appointed.

2. By adding of new parts of mens heads without Gods appointment. Now a part of worship is added, when some act is by mans appointment performed, together with those that God hath appointed, out of a religious conscience for the pleasing of him, and getting of grace from him: otherwise acts of solemnitie, in the manner of celebrating any seruice, not done with respect of religious conscience to God, nor with intention of pleasing him, and getting grace from him, but alone for solemnitie and orders sake, are not to be esteemed addition to the worship.

2. The abuse in the manner of the performance,

performance, when Gods worship is done,
is fourefold.

1. Impenitently, men liuing in
their sinnes.

2. Rudely and vnreuerently, with
a contemptuous behauour of bodie and
minde.

3. Hollowly, for meere outward
respects, or one cannot tell why, alone for
custome.

4. Formally, with respect alone to
the outward acts themselues, not regarding
the vse, fruit and power thereof to the soule.

Hitherto for the performance of it.

2. Directly, for the preservation of wor-
ship, when it is not preserved and honou-
red, but discredited and destroyed, and
that two waies.

1. By sacriledge, in peruertering the
holy goods, tithes, and offerings, to com-
mon and prophane purposes.

2. By abuse of discipline in a twofold
regard.

1. Of the ministerie.

2. Of the congregation.

1. In regard of the ministerie foure waies.

1. When a false ministerie is establish-
ed, that is, a function of doing such things,

as God hath not appointed to be done.

2. When wicked Ministers and insufficient, are admitted and tolerated.

3. When good and painfull Ministers are excluded for contentions sake.

4. When men not at all assigned to any ministerie, are suffered to performe, and doe performe the ministeriall actions.

2. The abuse of discipline, in regard of the congregation, and that is two waies.

1. In regard of priuate men.

2. In regard of the Gouvernours.

1. In regard of priuate men, when they contemne and despise the Church censures, and are obstinate against either priuate or publique admonition or excommunication.

2. When they doe freely and familiarly conuerse with obstinate offenders, chiefly the excommunicated.

2. Abuse of discipline, in regard of Gouvernours, is twofold.

1. The abuse of excommunication.

2. The abuse in excesse of rigour to the penitent.

1. The abuse of excommunication is, when it is pronounced and exacted foure waies.

1. For

1. For no iust cause, as for trifles and small matters, much more for well doing.

2. Against those that are humble, and readie to shew their repentance.

3. By those that haue no power, or authoritie to intermeddle therein. As those that are not Ministers of Gods word.

4 Carelesly and rashly, hand over-head and in priuate chambers, as it were in hugger mugger.

2. The abuse of excommunication, in excesse of rigour to the penitent, by reiecting them from publique entertainment in the communion of the Church, though they doe relent and humble themselves, and professe repentance. Or on the other side, by receiuing them in for rewards sake, that shew none or but a very ouert and slithy kinde of repentance.

Hitherto the direct breaches of this commandment: It is also broken,

2. By commission of sinnes, quite contrarie: Indirectly two waies.

1. By occasions of false worship.

2. By appearances of false worship.

1. By occasions of false worship two waies, first either

1. To others.

2. To

2. To our selues.

1. To others.

1. By making or retaining instruments of Idolatrie, as Idols and the like.

2. By commending, maintaining, or perswading any false worship, much more inforcing vnto it by commandements, threats or punishments.

2. To our selues, by familiar societie, leagues, and vnnecessarie couenants with Idolaters, and an vncautelous venturing vpon their bookes, or going to their seruice.

2. The second way, by appearances of false worship two waies.

1. By all kinde of allowance by word, or writing, or silence when there is iust cause of speaking, through feare or lucre, or the like, though one in heart meane otherwise.

2. By ioyning with them, in the externall acts of false worship, pretending or intending to keepe his heart to himselfe, and not to meane as they meane.

Hitherto the second Commandement:
the third followes.

Thou shalt not take the name of the Lord thy God in vaine.

THis Commandement enioynes that, which for distinctions sake, may be called the common worship of God, that is, the right carriage of our selues, for his honour in all our common affaires, so far forth as we haue any thing to doe with him therein. For God being euery where present & in all actions, we hauing perpetual occasion of a kinde of conversing with him, and those things that are his, it is meet that in all these, as well as in exercises of religion, we should shew our due respect of him.

The name of God signifies two things.

1. Himselfe, by any meanes manifested vnto vs.

2. All those things, by which (as it were signes) he pleaseth to make himselfe knowne vnto vs. All which are referable vnto two heads.

1. Common to all, as the great workes

1. Of creation.

2. Prouidence, vpholding and ruling all things.

2. Peculiar

of the 3. Commandement. 67

2. Peculiar to his Church two waies.

1. His Scriptures.

2. His workes of grace, and speciall goodnesse.

1. In his Scriptures, comprehending vnder them three things.

1. His doctrine of life and saluation, called vsually, the religion of the Church.

2. His titles whereby he is called.

3. His attributes, whereby he worketh.

2. In his workes of grace and speciall goodnesse, as predestination, redemption, iustification, sanctification, &c.

To take the name of God, is to haue any occasion of vsing, or mentioning any of the fore-named things, in our common actions of life. In the solemne worship of God, we are taken vp of Gods name, sequestering our selues from all other things, and giuing our selues wholly thereto, but in the common acts of life we take them vp, vpon diuers occasions, vsing them in and with our other affaires.

The parts of this commandement are two.

1. Affirmatiue.

2. Negatiue.

1. Affirmatiue, shewing what things

D 2

are

are required in this commandement.

2. Negatiue, shewing what things are forbidden.

The duties required, are of two sorts.

1. A due and orderly vsing of holy actions.

2. The right behauing of our selues to Godward, in our common affaires and busineses.

1. A due and orderly vsing of such holy actions, as come to be performed in and with our common busineses, by which God is called after a speciall manner, to inter-meddle with the same. For an holy action is that, whereby God is the immediate and next object, and by his appointment tendeth directly to the exercising of holinesse, in part or in whole. Now there are two such holy actions, which are of frequent vse, in and with our common affaires, viz.

1. An oath.

2. A sacred or diuine lot.

1. An oath, of which we must know,

1. The nature.

2. The vse.

1. The nature, by considering three things.

1. The

1. The person to be sworne by.
2. The parts of this oath.
3. The purpose or vse thereof, to which these actions are to be applied.

1. The person to be sworne by, or the object of the oath, which must be God alone, *Thou shalt sweare the Lord lineth.*

2. The parts of this oath, or the severall actions included and implied in it, which are foure.

1. An assertion, by way of affirming or denying, either barely or with obligation to or from something.

2. An acknowledgement of Gods omniscience, omnipotence and iustice, and other like attributes.

3. An inuocation of him, to beare witnesse to the truth, of what we say.

4. An imprecation against our selues, if we doe speake falsly, that is, a referring ouer of our selues, and offering our selues into his hand to be punished by his power and iustice.

3. The third thing to be considered, is the purpose or vse, to which these actions are to be applied, that is the ending of a controuersie, that cannot otherwise be ended conueniently. So that an oath is a

religious seruice of God, whereby we re-
ferre our selues vnto God, as a competent
and fit wicnesse, and Iudge of the truth and
falshood of our speeches, about a matter
controuerted, for the ending thereof.

2. We must know the vse of an oath,
in regard of two things.

1. Of iust occasions of vsing it, *viz.* in
a matter of some weight or moment, ei-
ther in it selfe, or in the consequents or
effects of it,

1. For the satisfying of another,
that requires and will accept it.

2. Binding of ones selfe either to
another, or only to himselfe, as *Iacob* cau-
sed *Ioseph* to sweare, and *Jonathan* and *Da-
uid* sware to each other, and *Solomon* sware
that *Adonia* should die.

2. We must know the iust manner,
in regard of vsing it vpon such an occasi-
on, which is either in

1. Iudgement.

2. Truth.

3. Righteousnesse.

1. In iudgement, that is, in a serious
consideration of the cause of our swearing,
and greatnesse of the name of God, by
which we sweare,

2. In

2. In truth, that is, a perfect agreement betwixt the meaning of the words of him that sweareth, and betwixt both these and the things themselves of which the speech is, and that agreeably also to the intentions of him to whom the oath is tendered, so farre as he shall manifest his intentions to him that sweareth.

3. In righteousness, that is, with reverence to God, care of doing good, not hurt vnto our neighbours, by our swearing, and aiming at the right end, even the determining of a doubt quietly, by interposing Gods name, to shew our high opinion of him. For now God and man hath his due, and that is righteousness in every act, that every one whom it concerneth, may haue that which is due to him therein.

2. A sacred or diuine lot, which being of the same nature with an oath (as concurring with it in the efficient cause Gods appointment, who saith, *the lot shall cause contention to cease*, and in the matter an acknowledgement of certaine holy attributes of God, and our subiection thereto, and in the end, to settle quietnesse amongst men, by making God their vmpire)

pire) must needs be accounted no otherwise of, then an holy thing: And of this consider we also two things.

1. The nature of it.

2. The vse of it.

1. The nature, for the constituting of which, there are three things required.

1. A matter in doubt and controuersie, not yet agreed vpon.

2. A casuall act, that is, an act, the falling out of which, depends meerey vpon the disposition of Gods prouidence (which is foolishly called, lucke or chance) and not at all vpon the wit, will, skill, or actiuitie of man, as *Solomon* saith, the whole iudgement or disposition of the lot, is of God.

3. The referring of that matter in doubt, to be decided by the euent of that casuall act, either by agreement of parties, or appointment of superiours, wherein are necessarily implied and contained three things.

1. An acknowledgement of Gods Soueraignitie and wisdom, to dispose of all things.

2. An inuocating of God to vse his power, and wisdom, for the ending

ding of the present controuersie.

3. A tying of our selues to submit our selues to his determination, so that a lot, is the referring of a matter in doubt vnto God to determine, by the speciall disposition of his providence, ordering the euent of a casuall act, and we may conceiue it to be nothing else, but an actuall compendium of a prayer.

2. The vse of it, to which end we must know two things.

1. Vpon what occasions to vse it.

2. In what manner to vse it.

1. Vpon what occasions to vse it. Now there is no vse of it, but deciding of a matter in controuersie; All controuersies or doubts are of some of these three things, either

1. Of things past.

2. Of things present.

3. Of things to come.

1. Of things past, which a lot serues not for, viz. to finde out who hath done this or that.

2. Of things present, which cannot neither be determined by Lot.

3. Of things to come, which are of two sorts.

D 5

1. Contingent,

1. Conkingent, doubtfull and vncertaine euent and accidents, as *Hamon* vsed a lot to finde, whether his deuice against the Iewes should prosper, for which a lot now serueth not at all.

2. The dispositions, or distributions of rewards, punishments, labours, offices, &c. and for these a lot serues, witnesse *Salomon*, that saith, it makes diuision among the mightie. Only controuersies about such matters are either

1. Made and counterfeit, by the vanitie of man, when in nature no such thing doth need to be, God hauing alreadie put the matter out of controuersie, as the case is in all Lotteries, and sure God will not allow vs to make a knot for him to vntie.

2. Reall and existent in nature, and these are either

1. Triuiall, or

2. Weightie and of moment.

1. Triuiall and sportfull, which God will not haue put to him to end, for. it were an abasement vnto him.

2. Weightie and of moment, either in themselves or the effects, and consequences of them, and these, God that loues concord amongst men, is willing to decide.

2. Is

2. Is required, in what manner to vse it, when such occasion is offered, viz.

1. With due obseruation of Gods prouidence in it.

2. With a willing submission vnto his prouidence in the disposition thereof.

So much for the due vse of holy things, that come often-times to be ioyned with our common affaires.

2. Now followes the right behauing of ourselues to God-ward in our common affaires and busineses themselues, so farre as they doe any way touch God: that is twofold.

1. Inward.

2. Outward.

1. Inward twofold.

1. In regard of Gods actions.

2. In regard of our owne actions.

1. In regard of Gods actions, that he doth before, whether generall or speciall, common or particuler, of iustice or mercie, to our selues or others.

1. The seeing of him in them, that is, obseruing and taking notice, that they be his workes.

2. The making a right vse of them, to build vp our soules in knowledge of him,

him, and in all holy affections of loue, feare, &c. towards him. And here are especially required two things: for

1. Benefits which our selues re-
ceiue, a making them meanes of stirring vs
vp to thankfull obedience.

2. Corrections laid vpon our
selues, a making vse of them to increase our
patience and repentance.

2. In regard of our actions of any kinde
which we doe, *viz.* a liuing to God and
not to our selues, and referring them to
him by an actuall intention of pleasing and
glorifying him, for whatsoever we deliuer:
eating and drinking by *Paul* is ordained to
be done to the glory of God.

2. The right behauiour of our selues to-
wards God outward in regard of 2. things.

1. Of our speeches.

2. Of our deeds and actions.

1. Of our speeches and words 4. wayes.

1. By good salutations sincerely and
respectiuey vttered, as betwixt *Boaz* and
his reapers.

2. By a reuerent mention of Gods
titles and attributes vpon any occasion,
that it may appeare we feare the glorious
name of God.

3. By

3. By conferring together of his works and of his word, as we goe about our other businesse, to stir vp our selues and others the more to serue and praise him.

4. By making confession of his truth, and standing to defend it against cauels according to ones abilitie.

2. The right behauiour of our selues towards God outward is in our deeds and actions, and that two wayes.

1. Generally.

2. More particularly.

1. Generally by two wayes.

1. By walking as becommeth the Gospell of Christ, vrging our selues to a very precise and wise cariage of our selues, that the name of God by our meanes may not heare ill, but well.

2. By resolute suffering for the names sake of Iesus Christ, and for righteousness sake, which if it be to bloud is called martyrdome.

2. More particularly, by a sanctified vse of any of Gods creatures, or of any thing whatsoever that we doe, to which end foure things are required, viz.

1. Knowledge out of the word of God

God concerning the lawfulnessse of our doing such things or enioyning such, for all things must be sanctified to vs by the word, as a good seruant will venture on nothing, but what he knowes will please his master.

2. Crauing Gods leaue and blessing in the vse of meate, drinke, mariage, or any thing, as we take no mans goods out of his house, but first we aske him leaue.

3. Returning of thanks to God for his goodnesse, as we thanke our neighbours, if we bring home some borrowed thing.

4. Moderation in the vse of them, by proportioning the measure to the end, as a seruant being sent to his masters coffer, takes out so much as will dispatch the appointed businesse and no more.

Hitherto of the affirmatiue part of the third commandement: the negatiue followes, shewing the sinnes by which this commandement is broken are 2.

1. By sinnes of omission.

2. By sinnes of commission.

1. By sinnes of omission, in not doing any of the things required (either for matter or manner, either in whole or in part) when

of the 3. Commandement. 79

when iust cause of doing them is offered.

2. By sinnes of commission, in doing things contrary to those that are commanded, and that in a twofold respect.

1. By abusing those holy actions that are to be admixed with our common affaires.

2. By disorderly cariage of our common deeds.

1. By abusing those holy actions &c. which are two,

1. An oath.

2. A lor.

1. An oath, which is abused two wayes.

1. For the taking thereof.

2. For the keeping thereof.

1. For the taking thereof in regard of

1. The matter.

2. The manner of vsing when it is taken.

1. The matter.

1. For the obiekt.

2. For the subiekt.

1. For the obiekt or thing sworne by, if it be an Idoll or a creature.

2. The subiekt or thing sworne to in an

1. Assertiue

A pithie opening

1. Assertiue oath, when the thing sworne to is light and triuiall, too meane for an oath to be vsed in it, or plaine and euident, not needing an oath.

2. In a permissiue or obligatorie oath, if the thing be either

1. Impossible, and cannot be done.

2. Vnlawfull, and cannot be done but sinfully.

2. Followeth the manner of vsing an oath, when it is taken

1. Ignorantly, a man not being informed of the nature of an oath.

2. Causelessly, without any iust inducement thereto.

3. Irreuerently, without apprehension of Gods greatnesse.

4. Ragingly, in the bitternesse of passion.

5. Maliciously, with intention of hurting any man.

6. Falsly, and the falshood of an oath is either

1. Vnwisittingly, when a man sweareth as he conceiueth and thinketh, but not as the thing is.

2. Wisittingly, and that either

1. Open

of the 3. Commandement. 81

1. Open and manifest.

2. Cloaked and coloured.

1. Open and manifest in an oath,

1. Assertorie.

2. Obligatorie.

1. Assertorie, when one doth
either

1. Know it to be false.

2. Conceiues it to be false,
though it be not so.

2. Obligatorie, when a man ne-
uer hath a purpose to fulfill it, but see-
keth to serue his present turne.

2. Cloaked and coloured by æquiuo-
cations and reseruations, whereby one see-
keth to delude him to whom he sweareth.

2. An oath abused in regard of the kee-
ping it two wayes.

1. When one doth neglect to fulfill a
lawfull oath for feare, lucre, or any like
cause.

2. When one proceeds to fulfill an
vnlawfull oath for vaine-glory, or a false
conscionablenesse of it.

2. A second holy action abused, that is,
admixed in our common affaires, is a lot,
which is abused two wayes.

1. In regard of the matter.

2. In

2. In regard of the manner.

1. In regard of the matter, when it is applied to end

1. Made and counterfeit differences,

2. Sportfull and trifling differences,

2. It is abused in regard of the manner, when it is vsed

1. Ignorantly, without information of its nature.

2. Colludingly, with making a shew of lottery, when a man hath a close trick to dispose of the act, seeming casuall, at his owne pleasure.

3. Profanely, without any regard of Gods prouidence in it, and with chafing against the euent.

2. Abusing these holy actions, by disorderly cariage of our common deeds, and that in a twofold respect.

1. In inward deeds.

2. In outward deeds.

1. In inward deeds,

1. In regard of Gods workes.

2. In regard of our owne workes.

1. In regard of Gods workes,

1. When we attribute them to other causes, either

1. False at all, as to fortune and chance,

2. True,

of the 3. Commandement. 83

2. True, too eagerly, so as to neglect God, as

1. To our friends, if there be good done by them.

2. To our foes, if they be aduerse from them.

3. To our selues and our owne industry, &c.

4. To the course of nature.

2. When wee peruert them to euill purposes, as in particular,

1. Good & prosperous things.

1. To harden our selues in sinning.

2. To nourish pride and conceit of our selues.

2. Aduerse and euill.

1. To murmur against God and fret.

2. To waxe obstinate in our sinnes, for all that he doth correct vs.

2. In regard of our disorderly cariage in our owne workes, when we doe wholly seeke and serue our owne profit, pleasure, credit in them: but worst of all, if we seeke in them the fulfilling of our sinfull affections.

2. Our disorderly cariage outward, and that

that in a twofold regard,

1. Of our words.

2. Of our deeds.

1. In regard of our words contrary to foure things.

1. To good salutations.

1. By good wishes, vttered 2. waies.

1. Alone formally, without any good desire of heart.

2. Falsly and fainedly, with a wishing of euill in heart.

2. By bad wishes or curses of all kindes, specially wherein the deuils name is interposed, which is as it were an inuocation of Satan.

2. Contrary to the respectiue mentioning of Gods titles and attributes by two wayes.

1. By heedlesse and formall mentioning them.

1 In admiration, as, good Lord.

2. In intreaty, as, for Gods sake, not thinking of God.

3. And all such like.

2. By blasphemous, scornfull, abusive mentioning of them, tending to reproach and disgrace the name of God.

3. Contrary to good conference of Gods

of the 3. Commandement. 85

Gods word or workes.

1. By iangling and wrangling speech of any good thing, meekly for contention, ostentation, victorie.

2. By iesting at any phrase or place of Scripture, or any speciall worke of God.

3. By misalledging or misapplying either the workes of God, or the Scriptures, and that in three respects.

1. In spels and charmes, which is to serue the deuils turne with them, and make them as it were sacraments of the deuill.

2. In maintaining any wicked practise or false opinion.

3. In maintaining euen a good deed and the true opinion, whereto they doe not serue without wresting.

4. By cauilling against the word of God, or any of his workes; in seeking to impute falshood, iniustice, &c. vnto the same.

4. Contrary to confession of Gods truth foure wayes.

1. By denying the truth through feare or lucre against ones conscience.

2. By oppugning the truth, though it be through blindnesse and ignorance, but most of all if it be wittingly and wilfully.

3. By

3. By scoffing and deriding the truth of God with taunts to disgrace.

4. By maintaining, defending, disputing for and gracing fallhood.

2. Disorderly carriage outward in regard of our deeds.

1. Generally, by a wicked, scandalous, and carelesse mocking of them that professe religion.

2. Particularly, two wayes.

1. By persecuting any for righteousness sake.

2. By a wicked and vnsanctified manner of doing any thing, and that in 4. respects.

1. Against ones conscience, whether it be a doubting conscience, or a conscience fully resolved, whether truly or erroneously.

2. Prophanely, without prayer or thanksgiving.

3. Superstitiously, and that 2. wayes.

1. By putting holinesse or vnholinesse, sinfulness or necessitie of religion in a thing indifferent, which is superstition.

2. By applying things where-

of the 4. Commandement. 87

to God hath neither in nature, or by special institution appointed them, as

1. By diuination of things to come, as in Iudiciall Astrologie, Pyromancie, &c.

2. To finding out of hidden secrets.

3. To cure diseases and expell deuils.

4. To satisfie Gods iustice, and merit remission of sinnes, and life euerlasting, and such like.

4. A wicked and vnsanctified manner of doing any thing immoderately in exceeding the measure required for the attaining of Gods ends, and vsing an ouerlarge quantitie to satisfie our lusts, as 1. In gluttonie. 2. In drunkennesse. 3. Vaine attire. 4. Sportfulnesse, &c.

So much of the third commandement :
The fourth followes.

Remember the Sabbath to keepe it holy, &c.

IT appoints the consecrating of a speciall time, viz. one day in seuen (without nominating any date of time whence the computation

putation must begin, for that must be knowne to vs by some other meanes, and is a thing alterable, not vinalterably setled by the commandement) giuing six to worldly affaires, and consecrate the seuenth following those six to exercises of religion and pietie. The full summe is, After thou hast bestowed six dayes in ordinarie and common busineses, thou shalt bestow the seuenth day in exercises of pietie and religion.

This commandement hath also 2. parts, namely,

1. The affirmatiue, shewing what is enioyned to doe.
2. The negatiue, shewing what is prohibited to doe.

The things commanded in this precept are two.

1. Preparation to the Sabbath.
 2. Celebration of the Sabbath.
1. Preparation to the Sabbath in the word *Remember*, which is done two wayes.
1. All the weeke long by
 1. Diligence
 2. Foresight
 3. Moderation
 } in the labours of our calling.
 2. On the sixth day towards the end of it,

of the 4. Commandement. 89

it, by a seasonable breaking off our labours, and betaking our selues to make all things ready for the Sabbath, and so to rest our bodies.

2. The second thing commanded is the celebration of the Sabbath two wayes.

1. By some things common to all.

2. By some things proper to gouernours.

1. By some things common to all.

1. For the matter.

2. For the manner.

1. For the matter two wayes.

1. By resting.

2. By sanctifying.

1. By resting, of which we must know three things.

1. Who must rest.

2. How long they must rest.

3. From what they must rest.

1. Who must rest, euen all both

1. Gouernours.

1. Men, { 2. Seruants, and those that
they gouerne.

2. Cattell, and Mils, and things of like nature.

2. How long they must rest, viz. for the full space of 24. houres, beginning the day

E

and

and ending it according to the vsuall account of other dayes in seuerall Commonwealths, for to begin at Euen was the Jewes ordinarie computation for all dayes, and so measure out the Sabbath as well as other dayes by a peculiar constitution. But in the commandement is alone required that there be an whole seuenth day, not nominating the periods.

3. From what they must rest, viz.

1. From the busineses of their particular callings, as a Trades-man from selling, Husbandman from plowing, Lawyer from pleading, &c. In which note 2. things.

1. How farre this rest must extend, and that must be to three things.

1. To thoughts of heart.

2. To words of the tongue.

3. To deeds of the hand.

2. The second thing is with what limitations and exceptions it must be limited; except in cases

1. Of mercy, for the releeuing of man or beast in distresse.

2. In cases of necessitie, for the preuenting of imminent & (vnlesse present resistance be made) vnpreuentable danger.

3. In cases of necessarie comforts

of the 4. Commandement. 91

forts for the bodie, and its conuenient strengthening by food and cloathing, for a man might lead his Ox to water, Christ saith, and need not fetch in water for him ouer night.

2. The second thing from which we must rest, is from all manner of profane sports, pastimes, and recreations, which are more contrary to pietie then labour in calling.

2. A second thing in regard of the matter is sanctifying the Sabbath, and that two wayes.

1. Publicuely.

2. Priuately.

1. Publicuely, in two things.

1. Comming to publique assemblies in due season.

2. Continuing at them with carefull attention to the end.

2. Priuately, in two things.

1. In things respecting the publique.

2. In things without that respect to the publique.

1. In things respecting the publique.

1. For preparation.

2. For making vse thereof.

A pithie opening

1. In preparation thereto by three things.

1. By rising betimes in the morning, as strength will giue leaue.

2. Renuing our repentance and washing our hands in innocencie before we compasse the Altar.

3. Praying to God specially for a blessing on our selues, the Ministerie, and assembly.

2. For vse making thereof two wayes.

1. By conferring with others (chiefly euery gouernour with his familie) the word of God we haue heard.

2. By meditating of it euery man by himselfe, that he may see what he remembers, and make vse of it to himselfe.

2. Priuately, in things without that respect to the publique, viz. 3. wayes.

1. By reading of the Scripture and godly bookes, chiefly in the want of publique preaching.

2. Singing of Psalmes of praise to God.

3. Meditating of Gods great workes of creation, prouidence, redemption,

tion, and of the eternall rest which we shall haue in heauen.

2. The second thing commanded in the Sabbath common to all, is the manner of doing all cheerefully, consecrating the Sabbath vnto the Lord as a delight.

2. Somethings commanded in the celebration of the Sabbath proper to gouernours are these, namely, that they be diligent in looking to their inferiours, that they may at the least outwardly keepe the Lords day.

Hitherto of the affirmatiue part of this commandement: the negatiue folowes, forbidding sinnes

1. Of omission, in the neglecting of any of the things commanded, either in whole or in part.

2. Of commission, in doing the contrary in two regards.

1. Before the Sabbath come.

2. When it is come.

1. Before the Sabbath come in 2. things.

1. In an vniuersall carelesnesse of it all the weeke, and so by carelesnesse or immoderatenesse, so ill disposing of businesse, that they interrupt vs in sanctifying the Sabbath, which fore-sight, diligence,

and moderation might haue preuented.

2. Immoderate toyle somnelle and watching the day before, to the hindring of one from doing the workes of the Sabbath through sleepinelle and wearinelle.

2. When the Sabbath is come.

1. In regard of all men.

2. In regard of gouernours.

1. In regard of all men.

1. For matter.

2. For manner.

1. For matter two wayes.

1. Against resting.

2. Against sanctifying.

1. Against resting.

1. Inward by thoughts.

2. Outward by

1. Words.

2. Deeds.

1. By words either

1. Of our ordinarie busineses out of the forenamed exceptions.

2. Of sports and pastimes.

2. Against sanctifying

1. Publicuely.

2. Priuately.

1. Publicuely in three things.

1. A slow and vndue comming to Church.
2. Sleeping, drowzing, or like misbehaviour at the Church, as talking &c.
3. Running away from the Congregation disorderly afore all be concluded, vnlesse vpon some necessarie occasion.

2. Priuately, in spending the time

1. Idly, in slugging & slothfulness, as sitting at doore, or in the chimney corner, and doing iust nothing.

2. Prophanely, in surfeting, drunkenness, riot, reuelling, and the like.

2. In regard of the manner, by being weary of the day, and wishing it ouer as a thing burdensome.

2. When the Sabbath is come in regard of Gouvernours, if they command their inferiours to worke or play, or without iust cause to be absent from the word or sacraments.

And yet one way there is a more generall breaking of this commandement, by denying the moralitie of this law, and cashiering it among other Leuiticall ceremonies. Indeed the Sabbath is in part ceremoniall, figuring both our rest of sanctifi-

cation here, and glory hereafter, but that contradicts not the perpetuities of it. For it is not a ceremonie leading to Christ, and at his comming to determine, as appeares *Mat. 15. 17. I came not to dissolue the Law :* and *vers. 19. who shall breake the least of these commandements :* where each commandement of the ten commandements is ratified, and consequently this fourth : *Luk. 23. 56. They rested according to the commandement.* And *Luke* writ that diuers yeeres after the resurrection of Christ, the things were done after his death, when all Leviticall institutions lost their power of binding. *Iam. 2. 11. He that keeps the whole Law and breake one commandement is guiltie of all.* Therefore the whole Law and each principle thereof, doth binde vs vnder the Gospell ; also the time of first instituting a particular date of time for the beginning of the Sabbath of the old Law, *viz.* in innocencie. 2. The writing of it in Tables of stone. 3. Putting of it into the Arke pro-ued morall.

So much of the commandements of the first Table, enioyning our dutie to God. Now follow the precepts of the second

second Table, concerning our dutie
to our selues and our neighbours, and
first of the fifth commandement.

Honour thy father and thy mother, &c.

THIS Commandement enioynes the
performance of all such duties as ap-
pertaine to men in regard of their place,
that is, that respect a speciall reference which
passeth betwixt some men more then o-
thers in some speciall and peculiar bond
binding them mutually one to another.

These duties are of two sorts.

1. Such as concerne euery mans selfe.

2. Such as respect others.

1. Such as concerne euery mans selfe,
which are foure.

1. To take notice of his place, and
the seuerall duties thereof, that he may the
better performe the same.

2. To labour for all such graces and
vertues, as are requisite for the discharge of
these duties.

3. To maintaine the dignitie of his
place.

4. To be satisfied and contented with

the present place wherein God hath set him, and with the dignitie and honour thereof.

2. Such duties as respect others in regard of speciall bonds and obligations tying them together.

These bonds are of two sorts.

1. Naturall.

2. Spirituall.

1. Naturall, taken from things naturall in this present life, and these are twofold,

1. Arbitrarie.

2. Necessarie.

1. Arbitrarie, such as it is in a mans power to haue or not to haue, according to the freedome of his owne choice and election: and this is called friendship, whence we are denominated friends.

2. Necessarie, such as are by God and the course of nature established, and depend not meere vpon the choice of will, and these are two.

1. Kinred.

2. Degree.

1. Kinred or neerenesse of bloud, whence men are termed kinsmen.

2. Degree, whereby one is ranked in a certaine order towards others.

Degree

Degree is twofold.

1. Of equalitie, whence men are called equals.

2. Inequalitie, wherein one is aboue another or vnder him, and this is

1. Superioritie, wherein one is preferred before another.

2. Inferioritie, wherein one standeth vnder or behinde another.

2. The bonds of spirituall things are taken from things that doe concerne the estate of another life hereafter. And these are all or the chiefe bonds that doe passe betwixt man and man, tying them to each other, and causing them to become indebted in speciall duties towards such persons, which are not owing in common to all. Now let vs consider the duties themselues depending vpon each of those respects.

1. Of friends.

Friends are those that are tied together by the bond of friendship. Friendship is a speciall obligation of amitie or good will, vnitng the hearts of men together in a greater neerenesse and dearenesse then ordinarily is, or is required of all men.

Now friendship (and so friends) is of two kindes.

1. Common

1. Common and imperfect, being amitie confirmed and strengthened, and raised to an higher degree then vsuall, in regard of long and familiar liuing, abiding, dealing, or conuersing together.

2. Perfect & more peculiar, which is amity in the highest degree that can be wrought, through the mutuall acknowledgement of each others vertues vpon some good time and acquaintance, and established and ratified by some solemne couenant, promise, or oath taken each to other, as is to be seene in the example of *Jonathan* and *Dauid*.

The duties of friends are twofold.

1. Common.

2. Proper.

1. Common to both kinds of friendship.

1. To chuse and accept none into friendship, but vertuous, honest, and religious persons: for what communion can there be betwixt light and darknesse, vertue and vice?

2. To carry themselves friendly to each other, and that two wayes.

1. By auoiding all those things that may alienate their hearts one from an other, as vnkindnesse taking, suspicions, ialousies, &c.

2. By

2. By doing all things that may more and more shew affection each to other, and winne the same, and that most abundantly and plentifully, each striving to exceed other, and these offices are twofold.

1. Lesse necessarie.

2. More necessarie.

1. Lesse necessarie, in curtesies, salutations, gifts, visitations, and the like points of a certaine kinde of honest complement, that as little chips being kindled set the greater wood on fire, so doe cause the more needfull seruices to be more welcome and better accepted.

2. More necessarie offices, which are chiefly three.

1. Helpfulnesse in the day of aduersitie, by a free, willing, speedy, and plentifull vndertaking of paines and expences for their ease, refreshing, and deliuerance; for a friend is borne for aduersitie.

2. Plainnesse and freedome of speech in a louing and withall open admonishing each other of the sinnes and faults they commit, if they be any thing palpable, and offensive, and well entertaining such admonitions.

3. Trustinesse in all things, by
each

each other committed vnto each others care, and that is twofold.

1. In secrets reuealed vnto them, by keeping them fast and close as it were vnder locke and key, without futilitie and blabbing.

2. In affaires and busineses to their loue and care commended by a diligent endeouour of effecting them, according to the friends desire, and for his most aduantage, honour, and comfort.

2. The duties of friends proper to the latter and more perfect kinde, viz. to be to each other euen as each others soule, as the Scripture saith, (*thy friend which is as thine owne soule*, Deu. 13.6.) and that in 2. things.

1. In an vniuersall opennesse and communicating of all secrets, counsels, intentions, purposes, so that a friend should not feare to reueale any thing to his friend of himselfe, that himselfe knowes, be it good or euill. For this friendship is as it were a communion of soules, or a kinde of intermingling their very spirits.

2. In an vniuersall participating of good, labours, counsels, and all that each hath to other, euen to suffering of death each for other, so far as may be done without

out sinne against God, and without breaking any of his commandements.

Hitherto of the arbitrarie bond which is at mens choice to tie themselves with- all if they will, but being tied they must doe these duties; and in tying themselves they must follow the first rule. Now followes the second branch of naturall bonds, and that is necessa- ric. And first of

1. Kinred.

2. Degree.

1. Kinred is a bond arising from the participation of the same blood or nature in some knowne and apparent neerenesse. This is twofold.

1. Proper.

2. Improper.

1. Proper, in that that is called consanguinitie betwixt brother and brother, cousin and cousin, vncle and nephew, and so in the rest: and the duties of kinsmen or kinswomen are two.

1. To loue each other with so much larger and more seruent loue, by how much they are more neerer in blood; so that as nature doth tie them by more bonds, so they must be affected to each other with more
and

and more vehement amitie; brothers and sisters most; vncles, aunts, nephewes, and neeces next; cousins and cousins next, and so in order; but yet so still, that speciall graces, vertues, and benefits may adde to the quantitie and seruencie of their loue.

2. To be more abundantly carefull of expressing this their loue in all good offices and seruices of curtesie, and chiefly of helpfulnesse in aduersitie, by comforting, releeuing, succouring, giuing, lending, and taking paines, and vndergoing danger each for other.

2. Improper bond, in regard of marriage, which is as it were a resemblance of kinred, and a legall or secundarie kinred. And the duties of those that are vnited in affinitie, is to be to those that are thus tied vnto them, euen as if they were their naturall kinsmen, both in loue, and in the effects of loue. For seeing in that one matter of mariage I must stand disposed to these legall kinsmen as to my naturall, (for example, a man may no more marry his wiues sister or mother then his owne) it followes by proportion, that the like account must be made of them in all other matters.

So

So much of kinred. Now for degree, and first that of equalitie.

Equalitie is a kinde of paritie or euenesse betwixt party and party, arising from the absence of any notable, euident, and apparent difference in them, either by any function or endowment, or the like.

The dutie of equals is threefold.

1. To thinke better of their equals then themselves, and to esteeme of them aboue themselves.

2. In giuing honour to goe one before another.

3. To be glad and well satisfied at the raising and aduancement of their equals to places aboue themselves.

Next followes inequality.

Inequality is an euident difference betwixt man and man, in regard that the one hath more of something deseruing esteeme and account then another hath.

This inequality is twofold, as the causes of it are double, for the difference is barely in regard of certaine endowments or qualities, or else in regard of some function, office, or estate. From the first men are called betters or lessers: from the second, Governours and governed.

The

The first inequality is

1. From age.
2. From gifts.

1. From age, when there is such difference betwixt one another that they might in course of nature be parent and childe each to other. Not all difference of age makes them betwixt whom it is, vnequals, but such a difference whereby one might be the childe, the other the parent in regard of age, and here

1. The duties of the aged are two, *viz.*

1. To be of a comely, graue, sober carriage, abounding in knowledge and vertue, as in dayes and yeeres.

2. To be able and ready in regard of their experience to giue wise, discreet, and sound aduice in matters difficult.

2. The duties of the younger in age are twofold.

1. To shew honourable respect in carriage three wayes.

1. In rising to them.

2. Giuing them the first roome.

3. The first words, &c.

2. They must consult and aduise with them in doubts, preferring their aduice to their owne Greene conceits.

2. The

2. The second inequality is from gifts, and that is twofold.

1. Where those are that are better gifted.

2. In regard of the lesse gifted.

1. Those that are better gifted are bound

1. Generally, whatsoeuer their gifts be

1. To be of a lowly minde and carriage to those that are lesse gifted, for all their gifts.

2. To imploy their gifts willingly and humbly to the seruice of others.

2. They are bound specially if their gifts be

1. Of minde, in wit, learning, & vnderstanding, bearing with the dulnesse and ignorance of others, to informe, teach, aduise them the best they can, as they haue occasiō.

2. Of bodie, with the paines of their bodie to helpe those that are weake and feeble.

3. Of estate, either in parentage or wealth, to countenance and releue the meaner and poorer, being rich and great in good workes, and ready to distribute, according to the eminencie of their estate and meanes. Great and rich men must practise,

1. Bounry.

1. Bounty.

2. Munificence.

2. The lesse gifted are bound to two things.

1. To acknowledge their gifts with all due and respectiue cariage towards them agreeable thereto in all ciuilitie and curtesie.

2. To be willing to be beholding vnto them, and to enioy helpe and assistance from their gifts, as occasion shall be offered.

Hitherto of vnequals without gouernment. Now of those with gouernment, because the difference berwixt them ariseth from some office or estate which the one hath more then the other.

Their duties are of two sorts.

1. Mutuall.

2. Seuerall.

1. Mutuall, such as they are reciprocally, and these are three.

1. A speciall degree of loue each to other, according as they are more neerely combined in their estates. The parent owes a parentall loue, the yoke-fellow a matrimoniall loue, and so in the rest, each must haue

haue a more earnest, plentifull, and stedfast affection to other in regard of their places.

2. A particular mentioning of each other in their prayers vnto God.

3. A speciall care of each others comfort and credit, and endeavour to procure it more then to other men.

2. Their duties seuerall, such as are peculiar to eicher.

1. To Gouvernours, towards them that are governed.

2. To governed, towards them that gouerne them.

1. The duties of Gouvernours are twofold.

1. Common to all Gouvernours.

2. Peculiar to each kinde of Gouvernours.

1. The duties common to all Gouvernours are two.

1. To keepe reuerence and respect to themselves in the hearts of those that are vnder their gouernment, by a vertuous conuersation, and by giuing themselves examples to them in all goodnesse.

2. To exercise their authoritie ouer them, to which end it must be declared, and that in three respects.

1. What

1. What be the parts of power and government to be exercised.

2. What is the next end that all must aime at in their government.

3. The manner of vsing that authoritie.

1. What be the parts of power and government to be exercised, and those are towards

1. All vnder their government.

2. To the different kinds of them.

1. Towards all vnder their government, two wayes.

1. To direct them in their wayes.

1. By minding lawfull and fit things.

2. By forbidding the contrary.

2. To defend them from the iniuries that might be offered them by any other of the common inferiours chiefly.

2. The second part of power and government to be exercised, is towards the different kindes of them.

1. To the good.

2. To the euill.

1. To the good and obedient.

1. By praises and commendations.

2. By

of the 5. Commandement. III

1. By rewards and recompences.

2. Towards the euill and disobedient.

1. By reproofe and reprehension.

2. By chastisements and corrections, according to the difference of faults and places differently.

2. The second dutie to be declared is, what is the next end that all men must aime at in their gouernment, viz. the welfare, good and happinesse of those vnder their gouernment, as well as and together with, their owne welfare and content.

3. The third dutie to be declared, is the manner of vsing their authoritie to this end, by the practise of foure things.

1. Iustice.

2. Prudence.

3. Mildnesse.

4. Courage.

1. By the practise of iustice in a twofold regard.

1. Of persons towards whom gouernment is exercised, by being indifferent and vnpartiall, the same to all, in the same cases.

2. In

2. In regard of the speciall acts of power, and that in two regards.

1. By commanding nothing but what is lawfull to be done in regard of conscience to God, and forbidding nothing but what may be omitted without sinne against God.

2. By correcting and reprovuing for nothing but a fault, praising and rewarding for nothing but a vertue, and that according to the proportion and quantitie both of vertues and vice.

2. By the practise of prudence or discretion two wayes.

1. By obseruing the different dispositions of those that are vnder ones gouernment.

2. By making choise of two things.

1. Fit things to command and forbid, and fit kindes of reproofes, corrections, praises, rewards, agreeable to the difference of the persons dispositions with whom one hath to deale.

2. By making choise of fit times and places, wherein to exercise any part of authoritie, both

1. In regard of ones selfe that commandeth, reproueth.

2. In

2. In regard of them that are commanded, reprov'd, &c. The fittest time is, when neither are transported with passion or distemperance.

3. By the practise of mildnesse to shew it selfe two wayes.

1. In commandements.

2. In reproofes and corrections.

1. In commandements two wayes.

1. By abstaining from hard, difficult, and painfull commandements, vnlesse in case of necessitie.

2. By mollifying commandements with louing, familiar, sweet and perswading speeches different according to the diuers kindes of inferiours.

2. In reproofes and corrections, by giuing them

1. Moderately, for kinde and measure; so that the reproofe and correction neither exceed the fault, nor the power and strength of the corrected.

2. Compassionately, and with demonstration of loue and pittie, for the manner chiefly, when necessitie calls to some roughnesse.

4. By the practise of courage and resolution in going on forward to performe what

is fit, notwithstanding

1. Any importunitie, intreatie, and suit.

2. Ill speeches or shew of danger.

Hitherto of duties common to all superiours in gouernment. Peculiar duties of seuerall kindes of gouernours both in the

1. Familie, of the { Master,
Dame or
Mistresse } do follow.

2. Common-weale.

The Masters durie is twofold.

1. To all his familie ioyntly.

2. To the seuerall members of his familie.

1. To all his familie ioyntly, as he is a common ruler of that societie wholly considered, and so he must regard 4. things.

1. That Gods name be called vpon and worshipped in his familie; for the families are cursed that call not vpon the name of God.

2. He must haue regard to catechize them in true religion, and bring them all vp in information of godlinesse.

3. He must haue regard to provide things necessarie for them.

1. In health, [Food, and the like.

2. In

of the 5. Commandement. 115

2. In sicknesse } Attendance.
 } Physicke.

4. He must haue regard to ouersee their wayes and cariage: and

1. Set them to fit employments.

2. To redresse and reforme their disorders.

2. The masters dutie is to looke to the seuerall members of his familie.

1. To those whom it is in his power to chuse, as wife and seruants, to chuse vertuous and godly ones, a woman fearing God, and seruants fearing God.

2. To vse them all { Wife.
 } Children.
well, viz. the { Seruants.

1. The wife, and that two wayes.

1. By familiar and kinde behauiour towards her person.

2. By liberall and bountifull allowance of all comforts vnto her.

2. The children, two wayes.

1. By good education.

1. In younger yeeres causing them to be taught to write and reade, &c.

2. In riper yeeres, setting them to some calling according to their capacitie and their parents abilitie.

2. By good prouision for them,

1. Of goods and portion, euer remembering the distinction of age and goodnesse, so that the eldest haue his double portion, and the youngest their single portions.

2. Of yoke-fellow, husband or wife in due season fit for them, one that at least is not impious, nor Infidell.

3. The seruants in a twofold regard.

1. To imploy them moderately in worke, neither toyling them, nor giuing them leaue to be idle.

2. To reward them liberally with wages and gifts, according to euery mans estate, and abilitie, and Gods blessing vpon their labours.

Hitherto the Masters dutie: the Dames followes, and that is twofold.

1. Towards her infants, to nurse them with her owne milke, if it may stand with her health, as the law of nature teacheth, why else doth God giue breasts and milke at that time? and as godly women haue done.

2. Toward the whole familie, to ouersee their wayes, as the husbands deputie and helper, still according to his good will and liking,

liking, and chiefly to attend to the maidens.
So much of the *gouvernours* of the familie in priuate. The duties of the publique *gouvernours* follow. These are of two sorts.

1. The highest and chiefeſt *gouvernours*

2. The subordinate and inferiour.

1. The highest and chiefeſt *gouvernours*, who must obserue theſe foure things.

1. To establish the true religion and worship of God in their iurisdiction, and prohibit the contrary.

2. To see good, vertuous, and wholesome lawes made for the welfare and good behauiour of the people.

3. To defend their owne country and their oppressed neighbours by iust warres defensive or offensive.

4. Being a King, to sit personally in the seat of iudgment diuers times, yea vsually: for the Kings in Israel succeeded Iudges.

2. The second sort of *gouvernours* are subordinate and inferiour.

1. Iudges, truly to administer distributive justice in finding out and sentencing malefactors with all iust seueritie and equitie of proceedings.

2. Other officers of all sorts, to be

helpfull to the vtmost of their power to the execution of all good lawes and orders, according as for the most part their oaths doe binde them.

So farre of the duties of gouernours, next are the duties of the gouerned.

1. Common to all.

2. Peculiar to each.

1. The duties of the gouerned common to all are twofold.

1. To the persons of their gouernours.

2. To their power and authoritie.

1. To the persons of their gouernours, reuerence, and that twofold.

1. Inward, in heart, by standing in awe of them, and not daring to offend them for conscience sake to God that hath settled gouernours in the world.

2. Outward reuerence,

1. In words and speeches.

2. In gestures and behauiours.

1. In words and speeches three wayes.

1. To themselves, that they be submissiue and dutifull, mannerly and reuerent, as *Sarah* called *Abraham*, Sir.

2. To others before them,
that

of the 5. Commandement. 119

that they be neither ouer many, nor loud and vehement, but moderate & temperate.

3. To others of them behinde their backs, that they be respectiue and loyall, for so was *Sarabs* very thought of her husband.

2. Outward reuerence is in gestures and behauiours, as bowing the knee, doffing the hat, arising vp to them, and all other like respectiue cariages.

2. The dutie of the gouerned common to their power and authoritie two ways.

1. By a willing obedience to all their lawfull commandements.

2. A due receiuing of all their reproofes and corrections.

1. Submissiuely, gently, patiently, though they be vniust and ouer-rigorous.

2. Fruitfully, and with care of reformation, if they be iust and causfull.

The peculiar and proper duties are

1. Those that are priuate.

2. Those that are publique.

1. Those that are priuate in the familie,
viz.

Of { 1. The wife.
2. The children.
3. The seruants.

F 4

1. The

1. The peculiar and proper duties of the wife and yoke-fellow are twofold.

1. Sociable cariage and cheerefull behaviour to his person.

2. Huswifely saving and thriftie disposing of the goods of her husband.

2. The peculiar and proper duties of the children are twofold.

1. To maintaine the parents, if need be, in sicknesse and age; yea rather to want ones selfe, and that his owne children want, then suffer them to want.

2. To be ruled by them in the choice of a yoke-fellow, wife, or husband.

3. The peculiar and proper duties priuate of the seruants are twofold.

1. To be trustie in saving and keeping their Masters goods committed to them.

2. To be painfull and diligent in their busineses, as well in the absence as the presence of the gouernours.

2. The peculiar and proper duties publique in the Common-wealth are two.

1. Defence of their persons against all treasons, conspiracies, violence offered to them by any, according to their places.

2. Payment of accustomed and iust dues,

dues, as tole, tribute, and the like, for their maintenance in their places.

So much of the duties depending vpon speciall naturall bonds. Now follow spirituall bonds, with the duties on them dependant, for there is a spirituall life, and things that doe pertaine to the spirituall life, and therefore it cannot be but that some consideration should be fet from them to binde men to diuers speciall duties. Nowe there is

1. A spirituall kinred.

2. A spirituall degree.

1. A spirituall kinred betwixt all Christians, members of Christs bodie.

2. Betwixt some Christians peculiar.

1. Betwixt all Christians members of Christs bodie, to whom euery other member of the same bodie oweth two things.

1. Brotherly loue, which is an accounting of them specially deare, desiring their good and delighting in it, and grieving for the contrary, and taking content in their societie aboue all other kinde of people.

2. Speciall helpfulnesse to them in their crosses and afflictions, doing good

chiefly to the household of Saints.

2. There is a spirituall kinred betwixt some Christians peculiarly, whom God hath made especially beholding or beneficiall each to other, as

1. The father in Christ.

2. The sonnes in the faith.

1. The father in Christ is that man by whose Ministerie it hath pleased God to conuert another to the faith and to true pietie: he owes three things.

1. A speciall care to further their proceedings whom he hath brought to goodnesse, by bold and diligent admonishing, comforting, exhorting, and that frequently, as occasion will serue.

2. Ioy and thankfulnesse to God for their well-doing and good proceedings in pietie.

3. Sorrow and speciall humiliation before God for their disorders, decay or reuolting.

2. The sonnes in the faith: they owe two things.

1. A singular thankfulnesse, such as should make them thinke no cost nor paines too much to doe them good, making account that they owe to them euen themselves.

2. They

2. They owe a greater readinesse to receiue their admonitions & exhortations, as men hauing a speciall power ouer them.

Hitherto of kinred.

2. Now of a spirituall degree, and that is twofold.

1. Of gifts.

2. Of gouernment.

1. Of gifts, in regard of which some are

1. Stronger } Christians.
2. Weaker }

1. Stronger Christians, that haue a greater measure of sanctification, these must vse their strength in a milde and gentle manner, by bearing with the weakneses of the weake, and seeking to heale and edifie them.

2. Weaker Christians, and of a lesse degree of gifts of grace. Those must

1. Reuerence the more abundant graces of God in their brethren.

2. They must make vse of them for their owne edification, struiuing hard after the marke, and labouring to grow on forward to the same degree of grace.

2. The second spirituall degree is of gouernment, here is

1. The gouernour.

2. The

2. The governed.

1. The gouvernour the Pastor, whose dutie in regard of his flocke is twofold.

1. Publique.

2. Private.

1. Publique.

1. To teach them the word and will of God, and that three wayes.

1. By reading the Scriptures in the Congregation to them.

2. By catechizing the ignorant.

3. By preaching to all.

2. To pray to God with them, and become their common mouth.

3. To administer the Sacraments.

1. Of Baptisme.

1. To any infants tendred to him.

2. To Infidels, if any be converted.

2. Of the Lords Supper, to men of

1. Knowledge, in two things.

1. In fundamentall points of Christian Religion.

2. In the doctrine of the nature and vse of the Sacraments.

2. To men of life free from publique, scandalous, and grosse euils.

2. The

of the 5. Commandement. 125

2. The priuate dutie of the Pastor in regard of his flocke is twofold.

1. To ouersee the wayes of all, admonishing the vnruly, comforting the tempted, &c.

2. To visit the sicke, and comfort and instruct them, chiefly being sent for.

2. The duties of the gouerned, the flock, whose duties are twofold.

1. Towards the Pastors person in a twofold regard.

1. To haue him in singular honour and loue.

2. To afford a rich maintenance, in paying willingly Gods portion the tithes, vnto him, Gods officer to receiue his temporalties as he administred his spiritualties.

2. The dutie of the flocke gouerned toward his spirituall iurisdiction is twofold.

1. To submit themselues vnto his oversight and admonition, with reuerence as to God.

2. To receiue Gods word of him rather then of any other, if he be faithfull, and that

1. Obediently.

2. Discreetly.

Hitherto

Hitherto the affirmatiue part of the fift Commandement. The negatiue followes, shewing the sinnes against this Commandement, which are of two sorts.

1. Of omission, in the totall or partiall neglect of any of the things commanded.

2. Of commission, in doing things contrary thereto, and that either in regard of ones selfe, or others.

1. Ones selfe, which is

1. By denying ones place, in conceiuing ones selfe not to be inferiour to those to whom he is inferiour; for no man likely will denie his superioritie ouer others.

2. By a scorning or disdainig to the duties of ones place, as many a man scornes to be subiect, though he cannot but confesse that he should so be.

3. By nourishing ones selfe in those vices that hinder him from the duties of his place.

4. In dishonouring his place, both

1. In excelsse, by an ouer-lostie conceit and cariage of himselfe therein.

2. By an ouer-base and contemptible behauiour in the same.

2. Sinnes of commission in regard of others,

others, and that in regard of bonds, which are either naturall or spirituall.

1. Naturall, whether

1. Arbitrarie, as friendship, and the faults of friends, which are both

1. Common.

2. Proper.

1. Common to both kindes of friends, and that

1. By making friendship with vnholie and openly wicked men, and being friends with Gods professed enemies.

2. By abusing of friendship with any.

1. By counterfeiting that loue which one doth not beare; when a mans words are soft as butter, and yet they be swords.

2. By treachery and perfidiousnesse.

1. In bewraying their secrets to their hurt.

2. In betraying their persons and estates to any danger or mischiese.

2. The proper faults of friends to the more perfect kinde, in forsaking friendship and breaking it off causelessly.

2. Naturall bonds necessarie in regard of

1. Kinred.

2. Degree.

1. Kinred, whether it be proper or improper.

1. By

1. By aneglect and contempt of our kinred in regard of pouertie, or other like things.

2. By wronging and oppressing them any way for gaine sake.

2. Naturall bonds, necessarie in regard of degree, are both to equals and vnequals.

1. To equals.

1. By a lifting vp our selues aboue them, in false conceitednesse of minde.

2. By lifting vp our selues aboue them in outward cariage, and struiuing to take the better of them.

3. By enuying and hindring their preferment.

2. Naturall bonds necessarie in degree to vnequals.

1. In regard of endowments.

2. In regard of power & iurisdiction.

1. In regard of endowments alone without gouernment, whether for

1. Age.

2. Gifts.

1. Age. Here the faults are

1. Of the aged.

2. Of the younger.

1. Of the aged are,

1. To be of a foolish, light, and pettish

cish disposition and behauiour.

2. To giue bad and naughty counsell to the younger, encouraging them to sinfulness, or any ill cariage.

2. The faults of the younger are to be

1. Scornesfull towards their persons in contemptuous behauiour.

2. To be carelesse of their aduice, and follow ones owne head rather then their directions.

2. The endowments of gifts are here the faults

1. In betters.

2. Of those that haue fewer gifts.

1. Of betters in gifts, are

1. Common to all,

2. Speciall.

1. Common to all,

1. To swell and be conceited, because of their gifts.

2. To disdain and contemne those that haue lesse gifts.

3. To vse them with ostentation, and an arrogant setting forth of themselves.

2. The faults of betters in gifts, in speciall to those that excell

1. In wit and vnderstanding to overreach

reach and deceiue others, or bring them into errour.

2. Of bodily strength to hurt and mischief others that are weaker.

3. Of estate, of wealth, and parentage, to disgrace, discountenance, and oppresse others.

2. The faults of those that haue fewer gifts

1. To obscure the gifts of others through enuie, detracting from them, as if they were lesse excellent then they be.

2. To scorne to be beholding to them, or to make vse of their gifts, as occasion is offered.

2. Endowments were either alone without gouernment, or of power and iurisdiction with gouernment: with gouernment, whose faulrs are

1. Common.

2. Seuerall.

1. Common to both superiours and inferiours.

1. To entertaine a speciall hatred and ill will towards them, euen more then towards others, as oft it falls out.

2. To curse them and wish euill to them, and pray to God against them.

3. To

of the 5. Commandement. 131

3. To seeke their disgrace and reproch.

4. To serue themselues of them without any regard of their good esteeme & welfare.

2. Faults with gouernment, which were either common or seuerall: the seuerall followes.

Seuerall to each, *viz.*

1. Gouernours.

2. Gouerned.

1. Gouernours, whose faults are

1. Common.

2. Proper.

1. Common to all of them.

1. To lose the authoritie of their place, and bring contempt vpon themselves, by a wicked and foolish cariage, and bad example of life.

2. To abuse the authoritie of their place in regard of

1. The end of vsing it, in seeking alone their owne content and ease, not regarding their inferiours good.

2. In regard of the manner of vsing it.

1. Vniustly.

2. Vndiscernely.

3. Rigorously.

4. Remissely.

1. Vn-

1. Vniustly, and that

1. By partialitie, in hauing a respect of persons in their gouernment.

2. By vniust commandements, in enioyning them things that are sinfull, forbidding them things that are lawfull.

3. By vniust recompences,

1. In praising and rewarding euill deeds, or lesse good more then the better.

2. In reprobuing or correcting for well-doing, or more for smaller fauks then for greater.

2. The second manner of vsing it is vndiscreetly, by excusing any part of their authoritie.

1. In vnfit times; when either themselves or inferiours are ill disposed by passion or grieffe.

2. In vnfit places, when the place may make their authoritie more difficult; as more publique correcting then is fit, and sometimes more private.

3. In things vnfitable to the disposition, power, and abilitie of their inferiours.

3. The third manner of vsing it is rigorously.

1. In condemning hard and difficult things

of the 5. Commandement. 133

things without iust cause, or any thing in a rough or boysterous manner violently.

2. In reprocuing or correcting,

1. Excessliuely for matter, aboue the nature of the fault, or strength of the sufferer.

2. Passionately and furiously for manner, with bitterness and acerbitie of speech and countenance.

4. The fourth manner of vsing it is remittely, in being overcome

1. By intreaties.

2. By foolish pittie.

The faults of Gouvernours were 1. common, or 2. proper, which follow.

1. Proper to the seuerall kindes.

1. Priuate.

2. Publique.

1. Priuate or the housholder.

1. In regard of his whole familie.

2. In regard of the seuerall parts of his familie.

1. In regard of his whole familie, considered as one common bodie.

1. In performing a false idolatrous worship among them.

2. In teaching them a false religion to the poysoning of them with error.

3. Wasting

3. Wasting & consuming his goods, to the bringing of want of things necessarie to them, ill husbandlinelſe.

4. In letting them doe what they luſt, as *Salomon* ſpeakes of a childe ſet at liberty.

2. Faults proper to the ſeueral parts are

1. For chuſing them.

2. For vſing them.

1. For chuſing thoſe that he may chuſe, and that

1. By making choice of a bad woman to wife, for wealth or beauty ſake.

2. By entertaining bad and wicked ſeruants careleſſly, or wittingly.

2. For vſing them badly, viz.

1. The wife.

2. The children.

3. The ſeruants.

1. The wife.

1. By churliſhneſſe to her perſon.

2. By grudging and nigardice for her allowance.

2. For vſing the children badly, and that

1. In fondneſſe of loue to them.

2. In miſgiuing their portions, without regard of age or goodneſſe.

3. In miſplacing them in mariage for ſiniſter reſpects, euen with idolatrous or naughty

naughty yoke-fellowes.

3. For vsing their seruants badly,

1. In ouer-burthening them with worke, and toyling them out.

2. In pinching them in their wages, not giuing that which is couenanted, or giuing too little.

These are the Masters faults: the Dames faults are

1. To thrust out her children to nurse out of nicenesse and vnwillingnesse to take paines.

2. To be imperious in the familie, in that she must haue her owne way without and against her husbands good liking.

2. The proper faults of publique gouernours which are in the Common-wealth, whether

1. Chiefe, or

2. Subordinate.

1. Chiefe and highest.

1. To establish a false relig'on.

2. To make vniust lawes.

3. To make vniust warres, or lay causlesse burdens and taxations on their subiects.

4. To peruert the seat of Iustice.

2. The subordinate mans publique faults

faults are in Iudges or other officers.

1. In Iudges, by iudging

1. Corruptly and falsly for any cause.

2. For hire and reward.

2. In other publique officers, by hindring the execution of good lawes for favour, feare, or money.

Hitherto of faults of Gouvernours. Now secondly of the faults of those that are governed both common and proper.

1. Common to all, and that

1. Towards their person.

2. Towards their authoritie.

1. Towards their person ; both inward and outward.

1. Inward in heart, when they set light by them, and care not whether they be pleased or displeased.

2. Outward, and that in words or gesture.

1. In words, both

1. To them snappish and sullen,

2. Before them loud and rude.

3. Behinde their backs reuiling, cursing, disgracing.

2. In gesture and countenances of contempt.

2. The

2. The common faults of the governed towards their authoritie.

1. By disobedience to their lawfull commandements, or obeying their vnlawfull commands.

2. By resisting their corrections and reproofes.

1. In inward murmuring.

2. In outward opposition, chiefly if they come to blowes against them, which to ones parent was death.

2. Proper faults of the governed are proper to some, viz.

1 Priuate.

2. Publique.

1. Priuate.

1. To the wife, if she be

1. Sowre.

2. Contentious.

3. Wastefull.

2. To the children.

1. By marrying without them.

2. By casting them off in age, or cozening them.

3. To seruants.

1. By slothfulnesse & eye-seruice.

2. By vntrustinesse and wastefulnesse in their goods.

G

2. The

2. The publique faults of the gouerned are in subjects.

1. In treason against the life or state of their Prince.

2. In sedition or rebellion, in a turbulent going about to redresse pretended abuses, whether it be against the Prince or his officers.

Hitherto of sinns against naturall bonds:

Now faults contrary to the duties whereto we are bound

2. By spirituall bonds, and those of

1 Kinred.

2 Degree.

1. Of kinred spirituall, and that

1 Betwixt all Christians, which is brotherhood, and that is schisme in rending ones selfe from the rest of the members of Christs bodie for any dislikes, chiefly in regard of petie differences of opinion, and falling to raile, reuile, bite, deuoure, persecute.

2. Betwixt some Christians.

1. Betwixt fathers in Christ, if they seeke to seduce them, or make diuisions to draw followers after them, as some did in *Pauls* time.

2. Betwixt sonnes in Christ, if they

1. Excesssiuely

1. Excessliuely admire them, so as to take all things on their word, and neglect others in regard of them.

2. If they grow to dislike and neglect of them, because of their plainnesse in admonitions.

2. The degree of spirituall bonds.

1. For gifts.

2. For power.

1. For gifts. Here

1. The strong doe sinne.

2. The weake.

1. The strong,

1. By despising the weaker, and seeking only to please themselues.

2. Scandalizing them in a wilfull and vncharitable and vndiscreet abuse of their Christian libertie.

2. The weake sinne,

1. In enuying their betters gifts, and seeking to disgrace them, as the false Apostles did *Paul*.

2. In harsh censuring them for the lawfull vse of their Christian libertie.

2. The degree of spirituall bonds for power and gouernment. Here

1. The Pastor } offends.
2. The people }

1. The Pastor offends, for
 1. Teaching.
 2. Discipline.
1. For teaching.
 1. For matter.
 2. For manner.
1. For matter.
 1. By false doctrine of faith, or manners.
 2. By misapplying true doctrine to grieue the good, harden the bad.
2. For the manner.
 1. By vaine-glorious, and flanting preaching, for ostentation of wit and learning.
 2. By carelesse extemporarie preaching.
2. The Pastor offendeth for discipline.
 1. By admitting openly, scandalous and wicked men, to the communion, without reproofe and admonition.
 2. By peruerting the Church censures either
 1. Against the good, as *Diotrephes*.
 2. Against any for malice.
2. The people offend, against power and gouernment.
 1. In offending against his person.
 2. Against

2. Against his authoritie.
 1. Against his person.
 1. By robbing him of his due and tenths, as chiefly impropiators doe.
 2. By persecuting and molesting him, for his faithfullnesse.
 2. Against his authoritie.
 1. Of teaching.
 2. Of discipline.
 1. Of teaching, by two things.
 1. By reiecting truth.
 2. By receiuing lies, or any thing without triall.
 2. Against his authoritie of discipline, by contemning his admonitions.
- Hitherto of the fifth Commandement, enioyning the duties specially concerning vs in regard of place: the sixth followes.

Thou shalt not kill.

ANd it enioynes all such common duties, as appertaine to our selues and our neighbours, in regard of the safety of their and our person. The substance is, Thou shalt by all good meanes procure, &

by no ill meanes hinder thine owne, or thy neighbours personall safetie.

The things commanded are of two sorts.

1. Some directly commanded,
2. Some indirectly.

Directly in regard,

1. Of our selues,
2. Of others,

In regard of our selues.

1. Loue of our selues, true loue whereby we doe truly and ordinate will and desire our owne good and fastie.

2. The effects of this loue, which are both inward and outward.

1. Inward.

1. In regard of our affections.

2. In regard of our thoughts.

In regard of our affections by moderating them.

1. Towards good.

2. Towards euill.

Towards the good and desirable things which are

1. To come hereafter, by a good hope of them.

2. That are present, by cheerefulness at them.

2. Towards

2. Towards the euill and harmefull things that are

1. Already vpon vs, by patience, in quiet and willing bearing the same.

2. Imminent and to come, by courage in a resolute setting our hearts to preuent and resist them so farre as may be.

2. The inward effects of loue in regard of thoughts by holding them constantly attendant vpon our owne preservation in all occasions.

3. The outward effects of loue, which are for our naturall and spirituall estate.

1. For our naturall estate regarding our bodily condition in this present life.

1. In regard of good and needfull things.

2. In regard of euill and hurtfull things.

1. In regard of good and needfull things, for the continuance and comfort of this present life.

1. A due and moderate painefulnesse and vndergoing of labour to get the same.

2. A moderate and temperate vse of them, for measure, both

1. Of foode.

2. Apparell.
3. Rest and sleepe.
4. Exercise.
5. Euen sometimes also nuptiall society of generation and the like.

2. In regard of euill and hurtfull things, tending to breake off life, or making it vncomfortable, viz.

1. A wise and discreet shunning.
2. A resolute and constant resisting.

1. A wise and discreet shunning of those that with safety of conscience we may possibly shun.

1. By flying.

2. By suffering.

1. By flying all if it may bee, such are,

1. Quarrells and brawles, chiefly priuate combats.

2. Infectious places.

3. Dangerous and mischievous sports, as football, &c.

4. Dangerous climbing, or waies, or passages, or the like.

2. By suffering the lesse to auoid the greater: as cutting off a limme to saue the life, &c.

2. A resolute and constant resisting of

of them by Art or force.

1. By Art.

1. Of Physicke, some.

2. Of law, others.

2. By force in needfull cases, to which end,

1. Wee must bee prepared of weapons, &c.

2. We must vse them.

1. In publike.

2. In priuate.

1. In publike by warres, both defensiuē and offensiuē.

2. In priuate for defence against present & otherwise vnauoidable violence.

2. The outward effects of loue which concerne our spirituall estate in regard of another life.

1. By preuenting.

2. By procuring.

1. By preuenting spirituall mischiese.

1. By repenting or confessing and bewailing sinnes past, seeking pardon.

2. By shunning sinne and the occasions of sinne for the time to come.

2. By procuring our spirituall good by constancy in all good duties for our spirituall proceeding in grace and glory.

2. Things directly commanded in regard of others.

1. Loue to him, that is, an entire and earnest desire of his good.

2. The effects of loue, which are

1. Inward.

2. Outward.

1. Inward.

1. In regard of the acts of conuersation passing betwixt vs.

2. In regard of other accidents.

1. In regard of the acts of conuersation passing betwixt vs for two respects.

1. The accepting and entertaining of his deeds towards vs.

2. The ruling of our cariage to him-ward.

1. The accepting and entertaining of his deeds towards vs, whether

1. Good.

2. Bad.

1. Good and pleasing.

1. By kindnesse, taking all euen the least in good worth.

2. By thankfulnessse, in being carefull to remember, acknowledge, and requite them.

2. Bad and iniurious and displeasing.

1. By

1. By meekenesse.

2. By forgiuenesse.

1. By meekenesse, which is a calme and quiet disposition towards him in the doing, or when wee heare of or remember the doing of them.

2. Forgiuenesse and forgetting them afterwards, yea and readinesse to requite their euill with good, but not with euill.

2. The acts of our conuersation in regard of ruling our cariage to him-ward.

1. In regard of his hurt.

2. In regard of his good and benefit.

1. In regard of his hurt and euill, by innocency, which is an abhorring and loathing that we should be a cause of hurt, or wrongfull griefe to any.

2. In regard of his good and benefit by vertues that make vs apt to procure,

1. Curtesie or seruiceablenesse, a readinesse to gratifie him in any kinde office, though not in strictnesse required at our hands.

2. Peaceablenesse, by care to main-
taine all good concord and agreement.

1. Betwixt him and our selues.

2. Betwixt him and others.

1. Be-

1. Betwixt him and our selues.

1. In preuenting iarres.

2. In redressing them that are

fallen out.

1. In preuenting iarres so farre as may be.

1. By pleasingnesse and desire to please him, so farre as we may reasonably and lawfully.

2. By passing by and couering his weakneses and infirmities as naturall disabilities and morall wants, that are not palpable, in not suffering our hearts to be estranged from him for them.

3 By taking his deeds in the best part.

4. By parting with our owne right to him, so far as we may without too much hurting our selues or wronging our places.

2. By redressing iarres that are false out,

1. By care to make amends to him by all good meanes if wee haue done wrong.

2. By willingnesse to accept of any reasonable satisfaction, if we haue beene wronged by him.

2. We

2. We must haue a care to haue agreement betwixt him and others, by care and readinesse to perswade peace, and set them at one.

Hitherto of the inward effects of loue in regard of the acts of conuersation.

2. Now followes the inward effects of loue in regard of other accidents that befall him any way: as,

1. Congratulation or reioycing in his good.

2. Compassion or grieuing for his euil.

Hitherto of the inward effects of loue: now followes

2. The outward effects of loue, which are,

1. Generall, in an amiable and kinde ordering of our countenances and whole cariage.

2. Particular.

1. For his outward estate.

2. For his inward.

For his outward estate.

1. In speech.

2. In deed.

1. In his speech, milde and good language.

2. In his deed,

1. De-

A pittie opening

1. Defence against wrongs
and iniuries.

2. Releuing his miseries
and wants.

2. His particular inward estate of
soule.

1. In word.

2. In deed.

1. In word, in regard

1. Of good.

2. Of euill.

1. Of good, to doe our best;

1. To shew it him.

2. To perswade him
to it.

3. To encourage him
in it.

2. In regard of euill.

1. Of sinne.

2. Of temptation.

1. Of sinne.

1. To shew it him.

2. To dissuade him from
it.

3. To reprove him for it.

2. In regard of temptations
and afflictions, to strengthen and comfort
him vnder it.

Hitherto

Hitherto of the outward estate: now followes,

2. The inward estate of the soule in regard of deed.

1. By giuing him good Example of life.

2. By moderating our selues in the vse of Christian liberty for his sake.

So much is commanded directly, whereof hitherto.

Now indirectly some things are commanded in regard

1. Of men.

2. Of beasts.

1. In regard of men,

1. Liuing.

2. Dead.

1. Liuing, in preventing that that may probably doe them hurt: as,

1. Liues of mankinde beasts.

2. Incommodious buildings, welsh pits, hie waies, &c.

2. Dead, as comely and decent interrering of their bodies.

2. In regard of beasts, a mercifull vsing them in giuing food, rest, and quietnesse necessary for them.

Hitherto the affirmatiue parr. The negative followes: which shewes how
this

this commandement is broken.

1. By omission of any of the former things either in whole or in part.

2. By commission in things quite contrary.

1. Directly.

2. Indirectly.

1. Directly in regard of

1. Our selues.

2. Others.

1. In regard of our selues contrary to the forenamed,

1. Loue.

2. The effect of Loue.

1. Loue.

1. In excelsse, selfe-loue, a peruerse or over-earnest desire of our owne naturall welfare.

2. In defect, which is not often scene, in a kinde of bitterness, in ill will against our selues.

2. The effect of loue is,

1. Inward.

2. Outward.

1. Inward.

1. In regard of good.

2. In regard of euill.

1. In regard of good, which

is either,

1. To

of the 6. Commandement. 153

1. To come, first by despair there-
of, in defect: Secondly, by a foolish ho-
ping for it, in excesse.

2. Present, contrary to cheereful-
nesse.

1. In defect.

2. In excesse.

1. In defect, carnall sorrow.

1. For our owne crosses.

2. For the good of others,
which is called enuie.

2. In excesse, by madde mirth
and ouer-ioying of things carnall.

2. The inward effect of loue in
regard of euill, either:

1. To come.

2. Present.

1. To come.

1. In defect, timorousnesse,
in dying almost for feare.

2. In foolhardinesse, in ex-
cesse, by an vnnecessary prouoking dangers.

2. Present euill.

1. In excesse; stupidity,
when a man is like a stone and will not
feele them.

2. In defect; when a man
is carried away with fretting and discon-
tentment

sentment at them.

2. The outward effects of loue.

1. For the naturall estate.

2. For the spirituall.

1. For the naturall estate.

1. In regard of the things concerning life.

2. In regard of life it selfe.

1. In regard of things concerning life.

1. Good.

2. Euill.

1. Good.

1. For getting them.

2. For the vse of them.

1. For getting them.

1. By roillome labouring for them, to the hurting of the bodie.

2. By slothfull neglect of them.

2. For the vse of them.

1. In excesse, by taking them excessiuely and intemperatly, where is the praetise of gluttony, drunkenneffe, and all luxuriousneffe and riot.

2. In defect, by niggardly pinching of ones body, for want of necessary things.

2. Euill

of the 6. Commandement. 155

2. Euill and hurtfull, in regard of the things concerning life.

1. By excellēce, here is hazardfulnesse in venturing vpon needlesse dangers, as combats, dangerous sports, climbing, &c.

2. By defect, here is timorousnesse, and that,

1. In not daring to vse fit meanes for preuenting them that might be preuented out of feare of the euill.

2. In not daring to hazard our selues to them when our calling requireth.

2. The effects of loue for our naturall estate, in regard of life it selfe.

1. In defect, attempting wilfully to take away ones life by selfe-murther.

2. In excēse, in vsing of base and vile shifts to saue ones life.

2. The outward effects of loue, for the spirituall estate,

1. By impenitency.

2. By venturousnesse vpon the occasions of sinne.

So much of the sinnes against our selues : those follow that are against others.

1. Against

1. Against loue.

2. Against the effects of loue.

1. Against loue.

1. In exccesse, fondnesse and carnall loue,

2. In defect, hatred, hauing two degrees,

1. Of dislike of the person, not for his sinne but wrong.

2. A malicious desire of his hurt.

2. Against the effects of loue which are in regard,

1. Of his naturall estate of life.

2. In regard of his spirituall estate of life.

1. In regard of his naturall estate, which is,

1. Inward.

2. Outward.

1. Inward, respecting

1. The acts of conuersation.

2. Other accidents.

1. The acts of conuersation

passing betwixt vs.

1. For accepting of his deeds.

2. For ordering our deeds.

1. For accepting of his deeds.

1. Good.

2. Bad.

2. Bad.

1. Good, contrary

1. To kindnesse, in disdain-
fulnesse, and scornfull reiecting of kind-
nesse.

2. To gratitude.

1. By formall thankfulness
in words alone.

2. By vnthankfulness.

1. By denying or forgetting
a good turne done to vs.

2. By requiting good
with euill, which is worst of all.

2. Bad, against

1. Meeknesse.

2. Forgiuenesse.

1. Meeknesse.

1. In excesse, being
too meeke, so that sinne maketh not one an-
gry.

2. In defect, by anger
for wrongs too sore, too much, or too long,
and it is

1. Vnkindnes taking.

2. Sullenness.

3. Rage.

2. Against forgiuenesse,
by reuengefulness in remembring euill
to

to requite it with the like or worse.

2. The act of conuersation, for ordering our deeds toward him.

1. Euill.

2. Good.

1. Euill, against innocency, which is harmfulnesse and mischieuousnesse (for too innocent one cannot be) in delighting to hurt others.

2. Good, contrary

1. To seruiceablenesse.

2. To peaceablenesse.

3. To seruiceablenesse.

1. In excelsse, by charging our selues harmefully, for superfluous kindneses, ouer-kindnesse.

2. In defect, by hoggishnesse and churlishnesse, refusing to doe good.

2. Good, contrary to peaceablenesse.

1. In excelsse, by being of a man-pleasing disposition, rather sinning then incurring their displeasure.

2. In defect.

1. By fained peace to entrap the sooner.

2. Frowardnes and contentiousnesse

tentiouſneſſe in cauſing falling out,

1. Betwixt our ſelues and others.
2. Betwixt ſome of our neighbours and others.

1. Betwixt our ſelues and others.

1. By procuring jarres.

2. By nourishing them.

1. By procuring jarres.

1. Through croſneſſe and thwarting.

2. Through miſconſtruction of things indifferent.

3. Through prying into each weakneſſe.

4. Through rigorous ſtanding vpon ones right.

2. By nourishing them.

1. In ſtoutneſſe, ſcorning to acknowledge and make amends for wrongs.

2. In vnappeaſableneſſe, and reſuſing to be contented with any reaſonable ſatisfaction.

2. Falling ~~Not~~ betwixt ſome of our neighbours and others, in deſire to ſow quarrels, and to nourish them.

So much of the effects of loue inward,
reſpecting the acts of conuerſation:

tion: now followes in respect of

2. Other accidents, in regard of his naturall estate befalling him.

1. Good, enuie, contrary to fellow reioycing.

2. Euill,

1. In excelsse, which is foolish pittie.

2. In defect.

1. In hard hartednesse, in carelesse neglecting his miseries.

2. In crueltie, in reioycing at his smart, and reioycing in any euill of his whatsoeuer.

2. The effects of loue, in regard of his outward naturall estate,

1. In word.

2. Countenance.

3. In deed.

1. In word.

1. For matter.

2. For manner.

1. For matter.

1. Mocking, specially at his miserie.

2. Rayling at him, with ill names and vpbraidings.

3. Threatning him, with future reuenge.

2. For

of the 6. Commandement. 161

2. For manner, clamorous-
nesse and crying out, in ouer-loud words.

2. In countenance and gesture, in a
fowre, fierce, angry, discontented looke,
and dogged carriage.

3. In deed, and that

1. By attempt alone, as casting a
thing at him to hurt him, as *Saul* cast his
Speare at *David*.

2. By effect also in degrees.

1. Inferiour.

2. More notorious.

1. Inferiour, that hurts, but kills
not, as

1. Oppressing.

2. Smiting.

1. Oppressing and grinding
his face with hard dealing of any kinde.

2. Smiting, wounding, and
mayming him.

2. More notorious, in taking
away life.

1. Manifestly.

2. Closely.

1. Manifestly,

1. By weapon.

2. By poison giuen to him.

1. By weapon, whether

H

1. Suddenly

1. Suddenly in passion, or
2. Premeditately, as in lying for him, or challenging him.
2. Closely, by some device, as *David* killed *Vriah*, and so many kill others, by sending them out to warre in hope they shall perish there, and neuer returne.

Hitherto of hurting ones neighbours naturall life. Now follow the hurts,

2. To his spirituall life, and that

1. In word.

2. In deed.

1. In word, in foure kindes of ill speeches.

1. In poysoning him.

2. Drawing him.

3. In dissuading him.

4. In discomforting.

1. In poysoning him, with hereticall and vnsound doctrine.

2. In drawing him to sin, whether

1. To commit it at first, which is, inticing to ill, or

2. To continue impenitently in it, which is, to strengthen the hands of the wicked, as a flatterer doth in commending one for that that is naught.

3. In

3. In dissuading a man, from beginning or continuing to doe well, by faire or foule words.

4. In discomforting the tempted, or afflicted, with ill and aggrauating speeches, and vnfound collections, as *Ioba* friends did.

2. Spirituall hurt in deed.

1. By molesting and troubling a man, for well doing.

2. By giuing bad example, especially being the first inuenter of a sinne.

3. By abusing of Christian libertie, to the grieuing of some, or animating of others in euill, this is to be vnderstood, if the thing be left at ones owne choice to doe, and he be not enioyned to doe it.

Hither of direct breaches of this commandement. The indirect breaches are,

1. Towards men.

2. Towards beasts.

1. Towards men.

1. Liuing.

2. Dead.

1. Liuing, by doing such things, as in likelihood may endanger them, as

H 2

1. Keeping

1. Keeping cruell and mad beasts.
2. In building staires, or other like things dangerously, or stiles, &c.
2. Dead, by barbarous and inhumane vsage of the dead corps.
2. Towards beasts in two things.
 1. In ouer-working them, without fit hartenning of rest and prouender.
 2. In delighting in their worrying one another for sports sake; for a good man is mercifull to his beast, therefore it is the part of a bad man to be cruell.

Hitherto the sixth Commandement concerning our owne and neighbours safetie. The seuenth followes.

Thou shalt not commit adulterie.

AND it takes order for the preservation of the puritie and chastitie of our selues and our neighbours.

The things commanded are

1. Direct.
2. Indirect.
1. Direct, puritie or chastitie, which is, the right ordering of our whole man, in regard of the facultie of generation, and it is twofold.

1. Our

1. Out of matrimonie.

2. In matrimonie.

1. Out of matrimonie, in single life, by restraint of our selues, in regard of that facultie, both inward and outward.

1. Inward, in holding of the desire it selfe in compasse, that it be not carried after one, that God hath not allowed to take: this is kept in order,

1. By spirituall meanes.

2. By naturall meanes.

1. By spirituall meanes, which is twofold,

1. Earnest praying, if need be, ioyned with fasting.

2. Meditating on Gods word, both threats and promises, that we may feare him, and delight in him.

2. By naturall meanes, which are three.

1. Temperance in diet, for quantitie and qualitie, both of meat and drinke.

2. Diligence, in labouring in a calling.

3. Shunning the opportunitie of time, place, and companie, fit to inuite to that sinne.

2. Outward, in regard

H 3

1. Of

1. Of speech, by modestie and puritie of speech, putting away mentioning of vncleannesse, and all manner of incensiuie speeches.

2. In regard of action, both in regard

1. Of things inducing to the sinfull act, by modest, shamefast carriage, free from all such behauiours, as may prouoke and incense.

2. Of the sinfull act it selfe, by possessing ones vessell in holinesse and honour, and keeping the body vndefiled.

2. The right ordering of a mans selfe in matrimonie, which in case the fore-named meanes will not subdue the desire, one is bound in conscience to contract, and therefore some duties concerne

1. The entering into this estate.

2. The vse and enioyment of this estate.

1. The duties required, vnto the entering into this estate, are two.

1. A due choice of a yoake-fellow, where some things are to be respected.

1. Of necessitie.

2. Of conueniencie for the matter.

1. Of

of the 7. Commandement. 167

1. Of necessitie, which are three.

1. That they be sufficiently distant one from another, in regard

1. Of blood.

2. Affinitie.

1. In regard of blood, for the right line upward and downward, abstaining from all generations; no man ever marrying his mother, grand-mother, great grand-mother, &c. and so downward.

2. For the collaterall line.

1. Vnequall, abstaining from mariage, betwixt all that haue the place of parents and children, each in respect of each other, as the vncle from the neece, so the great vncle, &c.

2. Vnequall, abstaining from mariage betwixt brother and sister, and further, conscience so farre as I know doth not forbid.

2. Affinitie, where these be the rules,

1. A man may marie none of those that are so neere to his wife in blood, that were she a man, she might not marie them, and so a woman may marie none so neere to her husband in blood, that

had he beene a woman, he might not haue married them.

2. Affinitie rests alone berwixt parties themselues, berwixt whom it befallerh, and doth not deriue it selfe to any other person. As I only am neere in affinitie to my wiues sister, so is not my brother, or father, or sonne, or vncler.

2. Dutie of necessitie, that they be of sufficient strength and age for generation, else it is a weake mariage.

3. Dutie of necessitie, that they be both free and vncontracted to any other, else it is a nullitie.

2. Thingsto be respected, in regard of conueniencie for matter.

1. Of religion, that they serue the same God, and be of the same religion.

2. Of ciuill life, that they be

1. Of proportionable qualitie for age, not one too old, or young for the other.

2. That there be a paritie of parentage and wealth, somewhat neere.

Thus farre of the dutie, at the entrance into the state of matrimonie, a due choice. Now followes the second dutie.

2. A due proceeding to it, where also some things

1. Of necessitie, } must be done.
2. Of conueniencie, }

1. Of necessitie.

1. They must haue consent of parents, if they haue parents.

2. They must take each other with an expresse couenant and purpose of liuing together during their life.

2. Some things are to be respected, in regard of conueniencie, that the couenant be

1. Made by degrees.

2. Be published.

1. Be made by degrees.

1. In espousals, which is a mutuall giuing of the right of each others bodies, by a serious and solemne promise of mariage.

2. In wedding, by giuing possession of each others bodies, in a promise of liuing together during life.

2. That the couenant be published and solemnized, according to the different custome of each countrie.

2. The duties that concerne the vse and enioyment of this estate.

1. In regard of the yoake-fellowes.

2. In regard of all others.

1. In regard of the yoake-fellowes selues, by communicating themselves,

1. Willingly, without grudging or shew of dislike of each other.

2. Seasonably.

3. Sanctifiedly with praier.

4. Moderately and sparingly, to asswage desire, not prouoke it.

2. In regard of enioyment of all others, by a totall abstinence from them, euen in desire, or any thing that may expresse desire. So much for things directly commanded.

2. It commands indirectly,

1. Shamefastnesse, a vertuous kinde of shaming, to doe or see any thing that may but carrie an appearance of mouing such conceits.

2. Grauitie, and modestie in attire.

Hitherto the affirmatiue: The negatiue followes, shewing how this commandement is broken, by omission and commission, and that

1. Directly.

2. Indirectly.

1. Directly.

1. Inwardly in heart.

2. Outwardly.

of the 7. Commandement. 171

2. Outwardly.

1. Inwardly in heart, by inordinate lust, and lust is inordinate,

1. For the measure, when it is a burning, an eager and a vehement desire, bearing downe the whole soule, and consuming all other desires.

2. For the subiect, when it wanders towards vnallowed persons.

2. Outwardly, and that

1. In rotten communication.

2. In actions that are lewd.

1. Rotten communication.

1. By prouoking, foule speeches, chiefly songs.

2. By talking of the lewd deeds of others, or ones selfe, with delight.

3. By soliciting, and tempting any body, as *Iosephs* mistresse did him.

2. In actions that are lewd.

1. Such as leade and induce to the act.

2. The act it selfe.

1. Such as lead and induce to the act, which is wantonnesse,

1. Of the body.

2. Of attire.

1. Of the body it selfe.

1. For

1. For the seuerall parts of it.
2. For the whole.
1. For the seuerall parts of it, as
 1. The eie.
 2. The eare.
 3. The foot.
 4. The hand.
 5. The mouth.
1. The eie and countenance.
 1. By beholding things.
 2. By alluring glances.
 1. Beholding things incensue, as
 1. Lewd pictures and Images.
 2. Filthy stage plaies.
 3. The generating of beasts.
 4. Nakednesse of others.
 2. By alluring, and promising glances of the eie, in hauing eies full of adulterie.
2. The eare, by a willing listening to filthy tales, speeches and songs.
3. The foot.
 1. Running to places of ill resort, fit for that ill purpose.
 2. In making signes of ill meaning, treading on the toe.
4. The hand.
 1. In gesturing forth vncleannes.
 2. In

of the 7. Commandement. 173

2. In touching and toying by any ouer-familiar touches, chiefly of the ~~secret~~ parts, for which a womans hand was to be cut off.

5. The mouth, in vnchaste kissing.

2. The whole body,

1. In impure imbraces and counterfetting the act of euill.

2. Lasciuious dancing or reuelling, which is an artificiall wantonnesse.

2. The wantonnesse of attire, and that

1. By light and vndecent attire that speaketh out wantonnesse and vanity, as laying open the breast.

2. By changing attire, in a mans putting on womans apparell, or contrarily, which God calleth abomination vnto him.

2. The lewd act it selfe: which is,

1. In strange and vniue abuses of this facultie.

2. In inordinate abuse of the course of nature.

1. In strange abuses of this faculty, otherwise then agrees to the naturall course.

1. With ones selfe by committing the sinne of *E*s and *O*nan,

2. With

2. With others.

1. Of the same kinde.

2. Of other kindes, as man or woman with a beast, which is confusion.

1. Of the same kinde, and that

1. Of a different sex.

2. Of the same sex, viz. Man with man, or woman with woman.

2. Inordinate act of abuse of the course of nature is either out of marriage, or in respect of marriage.

1. Out of marriage, fornication, which is a mixture of two single persons, aggravated

1. By the manner of committing.

2. By the person with whom it was committed.

1. By the manner of committing, if be done

1. By violence, so its rape.

2. By charmes and spels, so its worse.

2. By the person with whom it was committed, if it be too neare of kin or affinity, then its called incest.

2. Inordinate abuse of the course of nature in respect of marriage, and that

1. For the owne yokefellow.

2. For others besides.

1. For

of the 7. Commandement. 175

1. For the own yoke-fellow, and that

1. For the entring to it.

2. For the vse of it.

1. For the entring into it.

1. In regard of choice.

2. In regard of proceeding.

1. In regard of choice, if
one take

1. One that is precon-
tracted.

2. One that is too neere a
kin.

2. In regard of proceeding,
if one enter it

1. Without consent of parents.

2. By a forced couenant, or else
fained, or extorted by fraud.

2. In regard of the vse of it.

1. By deniall of ones selfe to the
yokefellow, chiefly in running away in de-
sertion.

2. By abuse of the mariage bed,
and that

1. Vnsanctifiedly.

2. Vnseasonably.

3. Immoderately.

2. Others beside the owne yoke-fellow.

1. In polygamic, which is a couert
adulterie.

2. In

2. In flat adultery with another, not so much as in conceit a wife or an husband, which is,

1. Single, when one alone is married, and is the worse, if the woman be married.

2. Double, when both are married, and both receive aggravations, as fornication did before.

So much of direct breaches, it is also broken

2. Indirectly, and that

1. By occasions of this sinne.

2. By the appearances of euill.

1. By the occasions of this sinne.

1. To others.

2. To ones selfe.

1. To others.

1. In costly attire.

2. In discovering ones selfe impudently or carelesly.

2. To ones selfe.

1. By idlenesse and neglecting ones calling.

2. By intemperance in food.

1. For quality, which is luxuriousnesse.

2. For quantity, which is gluttony and drunkennesse.

3. By

of the 8. Commandement. 177

3. By vnseasonablenesse of meeting,

1. In respect of place, solitary.

2. In respect of time, in the night.

3. In respect of person, one that one desireth or hath sinned with, or is likely to tempt or yeeld.

2. Indirectly by the appearances of euill,

1. In garish attire.

2. In light cariage.

3. In companie keeping with suspected persons.

Hitherto of the seuenth Commandement: the eighth followeth.

Thou shalt not steale.

ANd ittakes order for the right cariage of our selues, in regard of riches or goods of this world.

The things herein are,

1. Inward.

2. Outward.

1. Inward, a well ordering of the inward

ward man towards these outward goods in regard of

1. The iudgement, by esteeming meanelly of riches, in contemning it, or counting it dung or drosse in comparison of heaven, and of little value simply, because it can doe no good, but in this base and worthlesse life.

2. In regard of the thoughts, that they bee but sparingly bestowed in thinking of worldly bulinesse, euen no more then the necessity of our calling induceth.

3. In regard of the affections, which are chiefly six.

1. Loue,

2. Desire,

3. Trust,

4. Ioy,

5. Feare,

6. Griefe; that must not be at all, or scarce any whit at all exercised about the goods of this life, for *S. Iohn* saith, *Loue not the world, and be contented with that you haue; and trust not in riches; and let the rich man not reioyce in his riches; and care not for to morrow, and let vs vse the world as though we used it not.*

2. The outward things commanded, are

1. In

of the 8. Commandement. 179

1. In regard of our owne estate or goods.

2. In regard of the estates and goods of others.

1. In regard of our own estate or goods.

1. By a due care of maintaining our estate.

2. Of enjoying and vsing the same.

1. By a due care of maintaining our estate: and that is,

1. By due getting.

2. By due keeping.

1. By due getting, to which end

1. We must haue a lawfull calling, something to imploy our selues in for our owne aduantage by the common good.

2. We must vse it lawfully, viz.

1. To the right end, the inter-
esting of our selues into Gods blessings ac-
cording to his will.

2. In a right manner, with pra-
ctise of three vertues.

1. Diligence.

2. Prudence.

3. Cheerefulnesse.

2. By due keeping, which is thrift.

1. Diligence, is a vertue whereby
men doe duly apply themselves to the
workes

workes of their particular callings : it hath two parts.

1. Painfulnesse and laboriousnesse, whereby a man doth earnestly performe the workes of his calling whilst he is at them, setting his head and hand and all to worke therein to some purpose.

2. Constancy, whereby a man continues close at them, till there bee a iust cause of intermission offered.

The iust causes of intermitting our callings are,

1. Spirituall.

2. Naturall.

1. Spirituall,

1. For the sanctifying of the Sabbath day.

2. For performing religious duties on the weeke day, either

1. Priuate.

2. Publike.

1. Priuate, as

1. Prayer.

2. Meditation of Gods word.

1. Praier.

1. Alone.

2. With the family.

2. Publike, the hearing of the word
of

of God preached, vnlesse some extraordinary or speciall occasion of our calling hinder.

2. Naturall causes of intermitting our calling, and these are

1. Necessary.

2. Indifferent.

1. Necessary, respecting

1. Others.

2. Our selues.

1. Others, to doe seruice,

1. In the workes of an higher calling, as in publique meetings, &c.

2. In the workes of mercy, visiting the afflicted.

3. In workes of courtesie, visiting of friends and feasting, &c. so that it bee moderate, not hurting ones estate, and with choyce of fit times.

2. Respecting our selues.

1. In sicknesse, when God doth force vs to cease from them.

2. In health.

1. For feeding our selues.

2. For refreshing our bodies with fit sleepe.

2. Naturall causes indifferent for sports and pastimes : and that we may lawfully

fully vse pastimes or sports, we must,

1. Aime at the right ends, which are

1. Principall, Gods glory, by fitting our selues the better to serue him in our callings.

2. Inferiour, which are

1. Refreshing of the minde in dulnesse.

2. Exercising of the body for health.

2. That we may lawfully vse sports, we must obserue the right rules for attaining of these ends, for

1. Our affections to sports, that we loue them not, that is, suffer not our hearts to be so set vpon them, that wee cannot quietly want them; because we haue brought our selues in subiection to them.

2. The sports themselves, concerning

1. The matter of them.

2. The manner of vsing them;

1. Concerning the matter of them, three rules must be followed in choyce of sport.

Rule 1.

1. That the thing vsed for sport, be a thing lawfull and indifferent.

1. In

of the 8. Commandement. 183

1. In regard of it selfe and its owne nature, as not being forbidden by God.

2. In regard of other considerations, taken

1. From the Magistrate.

2. From our selues.

3. From our brethren.

1. From the Magistrate, that it be not by his lawes prohibited.

2. From our selues, that it be not

1. Over-costly.

2. Over-dangerous.

1. Over-costly for our estates, as taking vp more expence then wee can vsually allow,

1. For Gods worship to maintaine it.

2. For workes of mercy to the poore.

3. For workes of mercy to our brethren.

2. Over-dangerous to our bodies, as hazarding life or limme in the following of it, as some sports doe.

3. From our brethren, in that it doth not trespasse and dammage them.

Rule 2. for choyce of sports.

2. That the thing vsed to sport be some-way beneficiall in it selfe, not barely seruing to content the fancy, else its worse then
an

an idle word, and so a sinne.

Rule 3. for choyce of sports.

3. That it be a matter so meane and low, as may be abased to so meane an vse as sporting, for serious and waightry things must be handled seriously.

2. The manner of vsing sports, in regard of the principall circumstances.

1. Time.

1. Not beginning before the vse of body or minde doe require them.

2. Continuing, and that must bee but a little time, euen lesse then vsually is spent vpon duties of religion.

2. Circumstance is company, with whom wee ioyne in them, that they be at least ciuilly and morally honest men, not notorious and scandalous sinners.

3. Circumstance is of place, that it be

1. Somewhat retired, not ouer-publique, for feare of offence and inconueniences.

2. Of honest note, not infamous.

4. Circumstance is price, that we play for nothing, seeing sports are not appointed by God to transerre the right of goods from one to another, but acts of our calling, and because this is the procurer of most abuses committed in sporting through the setting

ting of a greater edge vpon a mans desires to them then they should haue to things sportfull, or if wee will needes play for something, the summe must needs bee of such a nature,

1. As the players both of them can well spare without any apparant detriment to their estates.

2. As for the quantity of it, is not fit to stirre vp couctous passions.

3. As in other cases a man of discretion would make none account, nor be no whit at all moued with the gaining or losing of it.

Hitherto diligence in our callings: the next vertue to be practised in our callings is prudence or discretion.

2. Prudence is a vertue of ordering our affaires in such a manner, as we may attaine good and prosperous successe therein, or if we be crosled, it befall not through any default of our owne.

The rules of wisdom tend to two heads.

1. To meet with losses.

2. To make our businesse thriue.

1. To meet with losses and indamagements.

1. By preuenting them.

1

2. By

2. By mitigating them.
 1. By preuenting them so farre as may
 bee.

1. By taking good security of those
 with whom we deale: *Take a pledge of his
 hand, for a stranger, saith Salomon.*

2. By secrecy: *Keepe thy selfe secret
 for the wife of thy bosome, saith the Prophet.*

3. By a good boldnesse, to denie
 vnfit requests, chiefly of those that enter in-
 to bonds, or bee sureties for them, vntill
 it be

1. For honest men, and sufficient to
 our knowledge.

2. For our friends and familiars.

3. For such summes as we can well
 pay our selues, without feeling a great
 burden to our estates.

4. By dealing plainly and squarely
 with all men, lest it fall out that crafty
 snares take his foot that laid them.

Hitherto of preuenting losses, now fol-
 lowes

2. By mitigating losses, and making
 them as easie as may be, which cannot be
 totally preuented, as by reuealing ones
 debts, &c. to his friends, and crauing their
 helpe, afore it be too late, as *Salomon* adui-
 seth

seth in case of suretiship.

2. Rule of wisdom is to make ones business true and prove gainfull, for which end some generall rules are given in Scripture.

1. Observe and take fit times and seasons, that nature or other occasions offer, as the Ant that laboureth in Summer, for that is a season for all things, as in youth and health to get for age and sickness, &c.

2. To know our estate, and keepe all our affaires, bargaines, &c. within the compass of it, as *Salomon* bids, *Know the face of thy flocke, Pro. 27. 23.*

3. To doe things chiefly of importance in ones estate, with deliberation and counsell, for *in the multitude of counsellors is peace.*

4. To feare the worst as well as hope the best, for suspecting what ill may come, and not only what must needs come.

5. To put all things to such use, as much as may be, *that a man may live of his owne and not be ever buying, as Salomon adviseth, Pro. 27. last.*

3. Duty. Hitherto of wisdom in our callings; cheerefullnesse followes, and it is a vertue whereby a man goes for-

ward in the works of his calling with an vndiscouraged heart, euen though crosse come, out of the consideration of Gods good prouidence in all things, and a dependance vpon his truth to cause all worke for the best. And so much for that part of maineaining ones estate which consists in getting. That followes that consists in keeping, and here comes to be practised the vertue of thrift.

Thrift is the vertue of obseruing due measure in expences, and it is done by two things.

1. By cutting off vnfit expences.
 2. By moderating needfull expences.
1. By cutting off vnfit expences, which are of two sorts.
1. Vnlawfull, such as when the matter whereupon they are bestowed is repugnant to Gods will, as maintaining of Harlots, Bauds, &c. and an hundred such like.
 2. Needlelesse, such as come not within the limits of a mans vocation, and wherein he followes not God (spending because hee sees God would haue him spend) but his owne lusts, spending because for some carnall end he hath a will to spend, where-
of

of the most vsuall are these.

1. By vaine iourneys from place to place.

2. By vaine feasting, and merry meetings.

3. By vaine sutes in law to vndoe another, or seeker reuenge of him.

4. By vaine gifts to ones greater, in hope of aspiring.

5. By vaine vndertaking in ostentation to pay for all when he comes in company, &c.

3. By moderating needfull and vertuous expences, in meate, drinke, apparell, building, houghold stuffe, sports and the like to these, framing them

1. To the naturall vse appointed of God.

2. To a mans owne meanes, gettings, and reuenues, for if more come out then in, there will be emptinesse at last.

3. To a mans owne estate and place, in regard of gouernment, and authority, and ranke where hee dwels: a gentleman must not affect to be like a Lord, a Lord like a King, in building and such like.

Hitherto of maintaining ones estate:

2. Now secondly of enioying and vsing.

the same by applying our selues to reape those benefits from them whereto naturally they serue, and which God would haue vs to reape by the practise of the vertue of liberality or bounry, or in a great estate munificence, both in respect,

1. Of our selues, by taking a comfortable portion for our persons and families, in meat, drinke, cloth, &c. according as God shall blesse vs.

2. To others, and that both

1. Publique.

2. Priuate.

1. Publique, in being at charges for the common benefit in building, bridges, hie-waies, free-schooles, colledges, almes-houses, hospitals, &c. which is right munificence and a being rich in good workes.

2. Priuate, and particular.

1. In mercy.

2. In kindnesse.

1. In mercy to the distressed.

1. By lending freely to them that neede.

2. By giuing to them that want.

2. In kindnesse to neighbours and friends, and all men in the practise of the vertue of hospitality (by a louing and moderate

derate entertainment of honest men that shall haue occasion to come vnto vs) and other like courtesies, onely know that mercy must take the vpper hand of these courtesies, for Christ saith, *call not thy rich friends to dinner, but the poore*, meaning call the poore rather.

Hitherto of the duties required in regard of our owne estate. That folowes secondly which concerneth

3. The estate and goods of other men, called particular iustice, which is the vertue of giuing to euery man his owne, of which we must consider,

1. The generall rules.

2. The diuers kinds.

1. The generall rules, which in Scripture are two.

1. Doe to euery man, as ye would they should doe to you.

2. Serue each other in loue, not looking altogether to serue your selues.

2. The diuers kinds: iustice is

1. Of words, called truth,

1. In assertions, denying or affirming as the thing is.

2. Promises, faithfully resoluing and endeououring to the utmost of

our power to keepe them.

2. Iustice is of dealings and affaires consisting of many words and actions, and this is

1. Commutative.

2. Distributive.

1. Commutative, that concerneth affaires that passe betwixt man and man in regard of the goods of this world: Inioyning vs

1. For parting with that that is in our hands to others,

2. For taking from others.

1. For parting with that that is in our hands to others,

1. To make them satisfaction for all trespasses wittingly or unwittingly done to them in their goods, by our selues or beasts, &c.

2. To make restitution to them of whatsoeuer we haue unlawfully gotten into our hands, or if the right owner bee vnknowne or gone, we must restore it to God for the maintenance of his worship,

2. Wee are inioyned for taking any thing into our owne hands of others. Of which consider,

1. The generall rule.

2. The

2. The most eminent and vsuall kindes.

1. The generall rule, which is this, Let no man take any thing but that, nor any more but that, to which hee hath sure and plaine right and title.

Right is a respect depending betwixt some persons, and some good, out of some due consideration, in reason, whereby the posselting of that wealth becomes lawfull for those persons. Right is of two sorts.

1. Diuine.

2. Humane.

1. Diuine, arising from some speciall institution of God in his word, as that of the Ministers of the law to tithes, and so now of the Ministers of the Gospell too, which succeeding in the worke of attending Gods worship, cannot but succeed them in the reward of taking Gods portion, that is, the tenth, which hee hath challenged as his owne, of all mens increase.

2. Humane, arising from the common institution of God, founded vpon some speciall things considerable in men, and this is also double.

1. Naturall.

2. Ciuill.

1. Naturall, that is grounded vpon the light of nature going alone, and that in things of two sorts.

1. Such as haue no knowne and certaine owner.

2. Such as haue a certaine and knowne owner.

1. Such as haue no certaine and knowne owner, as

1. Publique things, the right where-to must be taken from transaction of publique persons.

2. Common things, as wild-fowle, and which are his that by honest labour without trespassing the lawes or ones neighbours, shall get them.

3. Lost things, which are his that findes them, vnlesse the owner shall bee knowne, or the lawes dispose otherwise.

2. Such as haue a certaine and knowne owner, and in these right ariseth either

1. From the person that departeth with goods.

2. From both parties ioyntly.

1. From the person that departeth with goods onely and alone, and that is either

1. By free will, I say, will free from error, deceit, compulsion or force, open or secret,

secret, composition or conditioning, secret or open, and that that is so passed is gift.

2. By iniury offered by him to the person, goods, name, &c. of the other, according to the quantity or quality of the wrong for matter or circumstance, and this is satisfaction.

2. From both parties ioyntly, viz. him that parteth with goods, and him that receiue the same too, and that is either

1. Some speciall obligation passing betwixt them, of neerenesse of blood, or duty, or the like, whereupon are grounded inheritances, and the descent of lands and goods, and diuers payments and dues to princes and officers.

2. Some exchange of one beneficiall thing for another of proportionable value, I say beneficiall in it selfe, and in it owne nature, as

1. Seruice.

2. Stuffle.

1. Seruice, for Stuffle, and seruice.

2. Stuffle, for seruice and stuffe, according to that speech, *do vt des, do vt facias, facio vt des, facio vt facias*. And here is the ground of lawfull contracts and bargaines, a lawfull bargaine being nothing
elfe;

else, but the expressing of an agreement vpon such an exchange.

2. Ciuill, humane right, arising from the laws of each kingdome, state and societie, (which doe so far forth, and no further warrant conscience, and giue right before God, as they are built vpon the fore-mentioned, either naturall or diuine rights) which are referrable to two heads.

1. Rewards, priuiledges, fees, &c.

2. Penalties, mulcts, punishments.

Hitherto the generall rule of commutative iustice, now followes

2. The most eminent and vsuall kinds, which are five paire.

1. Paire.

1. Buying.

2. Selling.

2. Paire.

1. Setting or letting.

2. Taking.

3. Paire.

1. Borrowing.

2. Lending.

4. Paire.

1. Hiring.

2. Working for hire.

5. Paire.

Partnership.

Partnership.

In buying and selling,

1. The buyer is bound.

2. The seller.

1. The buyer is bound to some things.

1. In regard of the thing bought, that he buy alone, that that is free for him to buy : no man else being interessed into it by any precedent cheapning or bargain.

2. In regard of the manner of the buying.

1. For reckonings, that he make straight and true.

2. For price, that he giue as much as the thing is worth, in his owne esteeme.

3. For paiement, that he make it with currant money, and in the appointed time.

4. For measure, that he satisfie himselfe with the due measure, and seeke no tricks, for procuring an ouer-plus.

2. The seller is bound to some things respecting

1. The thing sold, that it be saleable for substance and qualitie, the same that he would haue it taken for, not worse.

2. The manner of selling.

1. For reckoning, that he make it iust and square.

2. For

2. For price, that he take no more then the worth of a thing, that is, so much as it is vsually sold for, and 'as may make him a sufficient gainer in his calling, euen so much as he would giue, all things considered, if he were to buy.

3. For the measure and waight, that he vse true ones truly.

3. The seller is bound to some things, respecting the person to whom he selleth, that he satisfie himselfe with customes duly gotten, not by tricks and deuices drawing in any one.

In setting, letting, and taking, the duties

1. Of the setter.

2. Of the taker.

1. Of the setter or Land-lord (for the chiefe setting is of land, though there be a setting also of other things.)

1. That he set things at a reasonable rate, euen as himselfe would giue, and as the taker may be a gainer.

2. That he set things good and sufficient for the vse whereto they be set, not secretly faultrie, as houses or land, in whom some other hath some title, or the like.

3. That he afford to the taker, a quiet vse, fruition, and enjoyment of the things set.

set, according to the conditions agreed vpon, without any oppressing him with other seruices.

4. That in case of Lands and houses and the like, he renew the lease of his Tenant, (or his estate, as it falls out) vpon reasonable termes, rather then set it to any other, supposing the Tenant to haue beene a carefull and faithfull Tenant.

2. The taker must

1. Take that is free from others.

2. Keepe that he taketh without spoile, or waste, or hauocke, and vse it well whatsoeuer it be, horse or other thing.

3. Paie his rent or hire in due time.

4. He must redeliuer it to him that set it, according to conditions, safely kept and preserued.

In borrowing and lending, the duties

1. Of the borrower.

2. Of the lender.

1. Of the borrower are,

1. To borrow but for his need and vse, when he cannot make any other shift, not otherwise, for why should hee make himselfe a slaue ?

2. But resolue, and care to repay in due season.

3. Must

3. Must vse the thing borrowed so well, supposing it to be a thing to be repaid in the same indiuiduall thing, as if it were his owne.

2. The lenders duties are

1. To lend freely to the poore (that are honest, and conscionable of repayment) so much as they can spare.

2. To lend, but for a moderate gaine, (in case they lend to a sufficient man, that shall imploy it to his gaine) at most, but for so much as that summe of money laid out in the purchase of Land or an house, would yeeld (or if any more, very little, in consideration of the greater casualties of money, then an house) with the like ease and freedome from all trauell and expence.

3. To vse moderation, in the taking of morgages and forfeitures.

4. To be as much as may be, without too much detriment, forbearant in suits of Law.

In partnership, the duties of partners are

1. To make indifferent and equall conditions of their partnership.

2. To vse due care and diligence in the things that are betwixt them, as their
owne

owne proper goods.

3. To purloine, and diuert nothing from the common stocke without agreement, but to giue vp an euen reckoning, and make a iust diuision, according to their couenants.

So much for commutatiue iustice. Now

2. Of distributiue iustice, so farre as concernes the iust decision of controuersies about *meum* and *uum*, and the iust satisfaction of dammages and wrongs in ones goods, in matters

1. Ciuill.

2. Ecclesiasticall.

1. Ciuill, so farre as concernes

1. Priuate persons.

2. Publique persons.

1. Priuate persons, that haue causes in courts of iustice.

1. That they commence not causelesse suits, grounded on spight, or quiddities of law.

2. That they vse no dishonest shifts nor delaies, to wearie out an aduersarie, and by name not briberie.

2. Which concerne publique persons.

1. All, in regard of publique lands, &c. committed to them, that they imploy them

them faithfully to the publique good.

2. Those that haue to doe in sentencing causes.

1. That they content themselves with lawfull and moderate fees.

2. That they further the right, each to his vtmost knowledge and power.

2. In matters ecclesiasticall.

1. By bestowing of holy goods on holy things and persons.

2. By a free bringing in of fit men to the ministry, and the places of charge, which we call benefices, for if the Iudge must take no gift, I pray you may the Patron? Will it not also blinde his eies?

So much for the affirmatiue part of this commandement. The negatiue followes, which is broken two waies,

1. By omission of any of the things commanded.

2. By doing things contrarie thereto, and that

1. Inwardly.

2. Outwardly.

1. Inwardly, in the disorder of the inward man about wealth, *viz.*

1. In the iudgement, in high esteeming of riches, which is, laying vp treasure on earth.

2. In

of the 8. Commandement. 203

2. In the thoughts, in minding earthly things, bestowing many, yea the most of our thoughts vpon them, leauing none, or the fewer number, for things celestiall.

3. The affections to wealth.

1. Simplie.

2. Respectiuely.

1. Simply, and in it selfe: loue, when a man loues the world for the loue of money, is the root of all euill.

2. Respectiuely.

1. To our hauing them.

2. To our wanting them.

1. To our hauing them.

1. Already.

2. Hereafter.

1. Alreadie.

1. Of confidence, when we trust in riches, .i. promise our selues to liue happily, or to scape miserie for them.

2. Of ioy, when wee are very glad, of hauing gotten much.

2. Hereafter, desire, when we conuet wealth inordinately,

1. For degree of desiring, in suffering the desire to be earnest.

2. For quantitie of the things desired,

desired, when we desire more then enough for necessarie vses.

3. For the end of desiring, when we wish them, either only to looke vpon, or to set vp our selues.

2. *Respectiue, wanting them*

1. For the present, in carnall sorrow, whereby we ouer-griue crosses and losses.

2. For the time to come, in caring and caring, which is a mixture of griefe and feare for wants doubted of that they will come.

2. By doing things outwardly contrarie thereto.

1. In regard of our owne estate.

2. In regard of others.

1. In regard of our owne estate or goods, concerning

1. The maintaining of our estates.

2. The vsing of them.

1. In regard of maintaining our estates.

1. By getting.

2. By keeping.

1. By getting, where are two maine sinnes.

1. Liuing without a calling, as vagrants,

grants, and most Gentlemen and Vsurers.

2. Abusing a calling.

1. For the matter of it, when it is either sinful or vſeleſſe, as the Beareward, the keepers of cock-pits, dicing houſes, &c.

2. For the end of following it, when one labours to be rich, propounding a false end to himſelfe in his labours.

3. For the manner of proſecuting it.

1. In exceſſe.

2. In defect.

1. In exceſſe.

1. By toilesomneſſe, that is, to eager ſetting to the workes of ones calling, that one hath no time for comfortable reſreſhing, or exerciſes of pietie.

1. For himſelfe.

2. For his people and familie.

2. By craft and worldly wiſdome, when a man is ſo attentiu to his gaine, that he neglects iuſtice and honeſty, at leaſt the things of a better life.

3. By too much iollitie and liuelineſſe, when a man hath no life, but for his worldly buſineſſe, becauſe he ſees proſperitie comming.

2. In defect, by three vices.

1. Idle-

1. Idlenesse.
2. Folly.
3. Dulnesse and lumpishnesse.

1. Idlenesse is the sinne of slacknesse in doing the workes of his calling, and hath two parts.

1. A carelesse doing of them, whilst we tarie at them, working as the Prophet saith, till one be cold.

2. A carelessse departing from ones businesse, and bestowing the time in things vnprofitable, that are so

1. Simply.
2. Accidentally.

1. Simplicie : as

1. Vaine twattle, and talke of the lips.
2. Vaine bookes and Pamphlets.
3. Vaine thoughts and conceits.

2. Accidentally.

1. In regard of their quantitie.

2. In regard of their impertinencie.

1. In regard of their quantitie, because they be vsed too much, as

1. Sports, which is sportfulnesse.

2. Sleepe, which is, sluggishnesse.

2. In regard of impertinencie, in that they concerne not ones selfe, as being a busie body in others matters.

2. Vice,

2. Vice, folly is the vice of doing things in such an vntowardly manner, as that one hinders himselfe, and brings crosses vpon himselfe, and that foure waies.

1. By rashnesse.

2. Heedlesnesse.

3. Too much opennesse.

4. Credulitie.

1. By rashnesse, venturing vpon things hastilie, and of ones owne head.

2. By heedlesnesse, in casting off the consideration

1. Of a mans owne estate, how farre it can reach, or cannot reach.

2. Of the perils and dangers that may come, in all dealings.

3. Of the fit seasons, of doing and getting things.

3. By too too much opennesse and blabbing.

4. By credulitie and too much beleeuing, where the maine fault is, suretiship and carelesse lending.

3. Vice, dulnesse in following ones calling, which is a vice of being heauie, and troubled in ones calling, and vnwilling to follow it, in regard of discouragement by crosses, and wanting of successe.

Hitherto

Hitherto of the faults in getting: now for keeping it, and likewise of vsing, for they are neere of a nature, and coincident, the same vices crossing the two vertues of thrift and liberalitie, viz.

1. In defect.

2. In excelle.

1. In defect, nigardice, which is a sparing more then is fit, both

1. From ones selfe and family, when he cannot afford himselfe and them fit food and attire for his place and meanes.

2. From others.

1. By churlishnesse, against kindnesse and hospitalitie, when one refuseth to giue fit entertainment, and performe fit curtesies.

2. Hard heartednesse, when one refuseth to relecue the necessities of the poore, and to doe other workes of mercy according to his place.

2. In excelle, which is twofold.

1. Wastefulnesse, in letting those, as bread, drinke, meat, &c. goe carelesly to losse.

2. Prodigalitie in expences.

1. Sinfull, as riot, gaming.

2. Super-

2. Superfluous.

1. Exceeding ones place, when he strives to be as hie as any of his ranke, yea, as some of an hier ranke.

2. Ones meanes, in that his expence procures

1. Indebtednesse, that he goes into the bookes and bonds, more then he can well pay.

2. Barenesse, in that nothing remains

1. For himselfe.

2. For workes of mercy.

1. For himselfe,

1. To bestow on his children:

2. To beare out sicknesse or crosses.

2. Barenesse, for workes of mercie, such as his estate well husbanded would afford.

So much of the sinnes against ones owne estate: those follow, that are committed against the estates

2. Of others, our neighbours, by the practise of vniustice: vniustice is the sin of desiring and taking that that is another mans, or of hindering another man from that that is his owne. Vniustice is practised

1. Palpably.

K

2. Colou-

2. Colourably.

1. Palpably and plainly, when there is no colour of any cause alledged, why a man should haue that that is anothers, yet he will haue it without any, so much as a seeming right, and that

1. By taking.

2. Keeping.

1. By taking,

1. In ones owne person.

2. In his beast.

1. In ones owne person.

1. By fraud and couzenage, whereof the deuill and men haue inuented a thousand tricks.

2. By force and violence, carrying away our neighbours good, cleane against his good liking, as in robberies and thefts of all kindes.

2. In his beast, by wilfull trespassing ones neighbour, in causing ones horse or oxe to feed of his grasse or corne, vnlesse in case of necessitie, to releue a tired beast by the way, or such like indammagement witting or vnwitting.

2. Injustice is practised by keeping or detaining things that our neighbour hath right vnto, as

1. Things

of the 8. Commandement. 211

1. Things stolne by another, where the receiuer is truly accounted worse then the theefe.

2. Things lost, when the owner is knowne or might be knowne, if one would vse any fit meanes to finde him out.

3. Legacies, or any other thing committed to ones trust, to bestow vpon another.

4. Ill gotten goods or lands, that ones selfe or predecessors haue sinfully come by.

5. Due satisfaction of dammages and trespasses, wherein one hath wronged his neighbour.

2. Vniustice is practised colourably, when the vniustice is hidden ouer with some shew of right, whereof

1. Generally.

2. Particularly.

1. Generally, the maine points are,

1. Falshood.

2. Rigor.

1. Falshood.

1. In words, by lying in all kinde of dealing, to bring one gaines.

2. In deeds, when they be not agreeable to ones promises and vndertakings.

2. The second generall rigor or extremitie, when a man will take all that he can make any shift, by any quirke or quidditie of law, in extremitie to get or to keepe, for extreme right is extreme wrong.

2. Particularly. The speciall points are

1. In dealings lesse eminent.

2. In dealings more eminent.

1. In dealings lesse eminent, or the ordinarie passages of businesse, betwixt private men in bargaining, whereof there are five most remarkable kindes, viz,

1. } Buying.
2. } Selling.

3. } Setting and Letting.
4. } Taking.

5. } Borrowing.
6. } Lending.

7. } Hieing.
8. } Working for hire.

9. Partnership.

2. In dealings more eminent and publique.

1. Ciuill.

1. Ciuill.
2. Ecclesiasticall.

1. Ciuill.

1. By priuate men.
2. By publique persons.

1. By priuate men, {
1. Betwixt buyers and sellers.
 2. Betwixt setters and letters.

2. Publique persons.

1. Betwixt buyers and sellers, the faults are

1. Of the buyer.
 2. Of the seller.
1. Of the buyer.

1. In regard of the thing that he doth buy.

2. In regard of the manner of buying.

1. In regard of the thing that he doth buy.

1. For quantitie, ingrossing, when he buyes vp the store that God sends, and forceth a scarcitie, to enrich himselfe.

2. For the interest some other hath vnto it, when he buyes it out of another mans hands.

2. The manner of buying.

1. In regard of price.

2. In regard of reckoning.

3. In regard of paiment.

4. In regard of weighing.

1. In regard of price, when because of the simplicitie or necessitie of the seller, he gets it for lesse then he knowes it to be worth, that is, then other who knew it, and had not such need, but yet were willing to sell, would vually sell the same.

2. In regard of reckoning, when he misreckons the seller, because of his simplicitie or forgetfulnesse.

3. In regard of paiment, when he paies him false coine, or out of the appointed season agreed vpon betwixt them.

4. In regard of weighing or measuring, when by some deuices he gets more then his due.

2. The faults in regard of the seller, are

1. For the matter.

2. For the manner.

3. For the person.

1. For the matter sold, if it be insufficient

cient and vsaleable, as stufte that is not the same for matter and goodnesse, which it is made to appeare, or land that is intangled by some former bargaine.

2. For the manner of selling.

1. In regard of weights and measures, when they be not the same for heft, content, and extent, that law doth appoint, and vsually men in dealing doe expect.

2. In regard of the manner of vsing waights and measures, when a man makes shew to giue waight and measure, but by iogging and other trickes doth cut the matter shorter, as in measuring three quarters of an Ell for a yard, which lacks about a naile of a yard in measure.

3. In regard of the price, when the seller abuseth the buyers necessitie or simplicitie, to sell a thing dearer then he knowes it to be worth.

4. In regard of reckonings, when the seller ouer-reckoneth the buyer, because of his carelesnesse, forgetfulnesse, or ignorance.

3. The seller is in fault, in regard of the person with whom he dealeth, when he labours by odde tricks to get away ano-

ther mans customer, as by selling for a while better cheape then he can afford, that after he may fetch it out againe, when he hath gotten the customer to credit him.

2. Faults betwixt them that set and let things, and them that take, the faults are

1. Of the setter.

2. Of the taker.

1. Of the setter, whether he set or let

1. Lands.

2. Other things.

1. Lands and tenements, and that

1. By depopulating of townes and villages.

2. By thrusting out tenants causelessly in anger.

3. By grinding his tenants.

1. By racking rents to excessive prices.

2. By letting vpon hard conditions.

3. By misconstruing conditions, specially to deprive him of his bargain.

4. By exacting hard seruices above the conditions, as that a poore labourer must worke with him all haruest for a pennie or two pence a day lesse then other men would giue.

2. In

2. In regard of other things, which are of other natures, as horses, apparell, and the like, and that

1. By setting such things as are knowne to be naught and vnsufficient for his vse that hireth the same.

2. By taking too hard a rate for them, because of the takers need.

3. By turning the losse, (if any come by Gods hand, nor the takers abusing the thing let) vpon the taker, by any tricks, for the thing hired is lost to the hirer, if it miscarie without the fault of the taker.

2. The fautes of the taker are

1. Taking lands or houses ouer another mans head, or any other thing out of another mans hand, that is, when he is about to take it, and hath will and meanes, then by offering more then he is in price for, or by preuenting the tenant with offering before him, to get it from him.

2. Neglecting to pay the rent, or hire of a thing in due time and quantitie.

3. Making waste in land by cutting the woods, or letting it goe out of heart, or the like.

4. Suffering houses and tenements to goe out of repaire.

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5. Abusing

5. Abusing other things hired, as horses by ouer-riding them, and not affording them such prouender, and hay or grasse as is sufficient, and as wontedly men doe giue to their owne horses.

3. Berwixt the borrower and lender, there are sinnes

1. Of the borrower.

2. Of the lender.

1. Of the borrower.

1. If he run in debt carelesly, or through greedinesse, he that is bold to borrow, dealeth foolishly and vniustly too.

2. If he be carelesse to pay in due time, putting the lender to seeke and sue for his owne.

3. If he breake and play the bancke-rupt, only to beguile men, and compound for lesse then the summes which he doth owe.

4. If he abuse the thing lent, it being such a thing as may be abused, as an horse, &c.

5. If he winde others into danger, by drawing them to be sureties for him, and then leauing them in the lurch.

2. The lender sinneth,

1. If

of the 8. Commandement. 219

1. If he rigorously exact debts of poore men, and such as Gods hand by losses and crosses hath brought low.

2. If he transgresse in pledges, and in mortgages.

1. By taking a pledge of the poore,
Iob. 24. 9.

2. By taking of any mans things of present necessarie vse for liuing.

3. By taking forfeitures with rigor.

4. By abusing and making worse the things pawned.

4. Betwixt those that hire, and those that worke for wages, there are sins,

1. In the hirer.

2. In the hired.

1. In the hirer.

1. If he pay nothing at all.

2. Too little, that the hired cannot liue of it.

3. If he pay grumbly and vnwillingly.

4. Vnseasonably, and with many delays.

2. The hireds sinnes,

1. If he loyter and worke by the halffes.

2. If he bungles or doe his worke vnskillfully.

3. If

3. If he purloigne any of the stufte, or matter whereon he is to worke.

5. Parteners sinne,

1. If the one put the other to hard conditions.

2. If they misreckon at parting.

3. If afore the parting, either peruert any of the common goods to his particular vse, without priuie and consent of the rest.

4. If either be slacke and negligent in their endeouours for the common profit.

Hitherto of colourable vniustice in dealings, lesse eminent against commutative iustice: Now of that vniustice, which is in more eminent dealings against distributive iustice in things

1. Ciuill.

2. Ecclesiasticall.

1. Ciuill.

1. Of priuate men.

2. Of publike persons.

1. Of priuate men, in abusing of law and the courts of Iustice.

1. On the Plaintifes part.

2. On the defendant.

1. On the Plaintifes part,

of the 9. Commandement. 221

1. If he commence wrongfull suits, to vex another, out of hope to beare it out by money and friends.

2. If he vse bribing, and like tricks to beare out his cause whatsoeuer.

2. On the defendant, if he doe

1. Stand in a wrongfull cause, by friends, or trickes of law and delaies.

2. If hee vse bribing and shifting deuices.

2. Publike persons.

1. Generally.

2. Particularly.

1. Generally, by abusing of publique lands and moneys to their owne or friends priuate aduantage, against the true meaning of them that gaue such lands or moneys.

2. Particularly, in cases of administering iustice betwixt party and party.

1. By extortion, in exacting overabundant fees.

2. By bribery, in taking gifts.

3. By peruertering iustice: either

1. In hindring a right sentence.

2. In furthering a wrong sentence.

2. Against distributive iustice, in things ecclesiasticall.

1. By

1. By sacriledge.

2. Simony.

1. By sacriledge, turning to common
vses goods sacred, either

1. By mans donation.

2. By Gods speciall institution.

2. Simonie, in taking money for pre-
senting any to benefices, specially vnfit
men, or in buying aduowsons.

Hitherto of the eighth commandement
concerning goods : the ninth fol-
loweth.

*Thou shalt not beare false witnesse
against thy neighbour.*

THe scope of which is to saue harme-
lesse that most precious Iewell of a
good name.

A good name is a fruit of goodnesse,
whereby a mans own heart & the hearts of
others doe truly entertaine a good opinion
of him, as of a good man.

The duties commanded in this comman-
dement, are of two sorts.

1. Concerning our selues, and they are

1. Inward.

2. Outward.

2. Outward. $\left\{ \begin{array}{l} 1. \text{ In word.} \\ 2. \text{ In deed.} \end{array} \right.$

2. Concerning our neighbours.

The duty of euery man concerning his owne good name inwardly respects

1. His opinion of himselfe.

2. Other mens opinion of him.

1. His opinion of himselfe and of his owne actions is twofold.

1. Lowlinesse or sober-mindednesse, a being little in his owne eyes, and esteeming meanly of himselfe, accounting others better then himselfe, wherein to erre is a commendable error, & this lowlinesse is the most gracefull ornament of vertues and commendable sufficiencies.

2. A true censuring and sentencing of our owne actions, whether they be

1. Good, in accounting them so, and taking comfort in them, as *Paul* did in his vpright walking in the ministry of the Gospell, and could professe as much when time serued.

2. Or bad, in esteeming them bad, and iudging our selues, and humbling our selues for them as *David* said, *I haue done exceeding foolishly*, after numbring of the people: so, *I was a very beast*, when he had created

fretted against the prosperity of the wicked.

2. A mans good name inwardly respects other mens opinion of him, which is double.

1. A desire to approue ones selfe to euery mans conscience before God, and to behaue ones selfe, that all men may haue iust cause to haue him in good reputation.

2. A right bearing other mens censures, whether they be

1. Good.

2. Bad.

1. Good, whether

1. True, by returning the praise to God, nortaking it to our selues, as *Daniel* and *Ioseph* did: we may take comfort, but the honour must be Gods.

2. False, to reiect them with grieffe, as *Paul* did their fond conceits that thought he had beene *Iupiter*.

2. Bad, and that

1. True.

2. False.

1. True, to be humbled thereby, yet without deiectionesse, knowing that there is a meanes left to recouer all againe.

2. False, either

1. For well doing, to reioyce in it, or

2. For

2. For nothing, either

1. To despise it, as Christ did the
shame.

2. To make use of it for our hum-
bling in other particulars, as *David* of
Shimeies railing.

So much of the inward duties whereby
wee should preferue our owne good
name. The outward follow, and first
in words.

1. By restraint of speech.

2. By use of speech.

1. By restraint of speech, called silence,
or taciturnity, to be practised

1. Vpon occasion of two things.

2. In matters chiefly of two kinds.

1. Vpon occasion of two things.

1. The presence.

2. The passions.

1. The presence, either

1. Of our betters and superiours in
high degree.

2. Of our captious enemies.

3. Of wicked men and scorners.

2. The passions that stirre

1. In our owne hearts.

2. In them to whom wee should
otherwise speake.

2. Restraint

2. Restraint of speech, in matters chiefly of two kindes.

1. That exceed our place or capacitie.

2. That would be hurtfull to our neighbours or our selues.

Hitherto of restraint of speech: now followes

2. Vse of speech, both

1. In generall.

2. Speciall.

1. In generall whatsoeuer we speake of,

1. For matter of words or the thing spoken of, that it be such as we haue to doe withall, and appertaineth to our calling.

2. For manner, that our words be

1. Deliberate.

2. Discreet.

3. True.

4. Modest.

1. Deliberate, setting the watch of wisdom before to examine to what purpose we speake before we speake.

2. Discreet, fitted and proportioned

1. To the persons { Speaking.
Spoken to.

2. To time and place.

3. To

3. To the nature of the thing spoken of.

3. True.

1. In narrations.

2. In promises.

1. In narrations agreeing

1. To the things themselves.

2. To our conceits of them.

2. In promises, seconded with a firme purpose and care of keeping them.

4. Modest and sober, speaking with a kinde of doubting, and reserving of the respect of them that thinke otherwise.

2. The vse of speech in speciall when we are to speake of our selues.

1. Of our owne good deeds.

2. Of our bad deeds.

1. Of our good deeds, where must bee shewed,

1. Vpon what occasions wee may speake.

2. In what manner.

1. Vpon what occasions we may speake of our owne commendable actions, *viz.* foure waies.

1. By way of apologic against slanders.

2. By proposing our selues (in case age and authority will beare it) to the imitation of others.

3. In

3. In condemning and reprovuing such as shew grosse vnthankfulnesse to vs.

4. By way of ouer-entreating that wee may better preuaile in honest requests.

2. In what manner we are to speake of our owne good deeds, it must be done vpon these occasions.

1. With speeches of mitigation tending to giue away all the glory from our selues vnto God.

2. With profession of our vnwillingnesse to doe it, when the occasion is so urgent (as in *Iobs* case), that may well saue vs that labour.

2. Of our owne bad deeds, whether

1. Slanderously.

2. Truly.

1. Slanderously or falsely imputed vnto vs, by defending our innocency,

1. Substantially with sound proofes.

2. Mildly and meekely with a calme spirit.

2. Truly laid to our charge and committed by vs, whether they be such as are

1. Open.

2. Secret.

1. Open and already knowne, and ready to come to light, which we must confesse.

1. Plainely.

2. Humbly.

2. Humbly.

2. Secret and kept close alone to our selues, which we must confesse but

1. On very iust occasion.

2. With due choice.

3. With due caution.

1. On very iust occasion, viz. when our selues

1. Are so doubtfull of pardon, that we cannot by our owne endeouours settle our faith.

2. When wee are so weake, that we cannot by our owne labour ouercome the sinne.

2. With due choyce of a fit person to whom we may confesse, viz. one that is

1. A friend and well-willer.

2. Fearing God in good measure.

3. Of good vnderstanding to aduise.

4. Trusty and able to keepe secret, which we may if not know by experience, yet neerely ghesse of, by his not being

1. Inquisitiue.

2. Talkatiue.

3. With due and fit caution, binding the person to silence and secrecy by a solemne vow or oath: fast binde, fast finde, saith the prouerbe; and nothing is more needfull

to

to be fast bound then a secret.

So much of the ordering of our words:
Now of our deeds and actions both

1. Generally.

2. Particularly.

1. Generally, that they be such as are

1. In themselves good, lawfull, honest,
and of good report amongst men.

2. In their circumstances conuenient
and expedient.

2. Particularly.

1. In regard of the choice of our com-
pany.

2. In regard of our owne cariage.

1. In regard of the choyce of our com-
pany.

1. That we associate our selues with
good men.

2. That wee shunne familiarity with
bad men.

2. In regard of our owne cariage.

1. That wee louingly accept admo-
nitions.

2. That we earnestly reiect flatteries,
and flatterers.

3. That we keepe our promises faith-
fully (vnlesse the things promised be sins)
or if we be not able, goe to the person to
whom

of the 9. Commandement. 231

whom wee made them, and shewing our case craue pardon, if the matter will admit of so doing.

4. Carry our selues lowlily, & equall our selues with them of the lower sort, and that,

1. In countenance, gate, deportment of bodie.

2. In ornaments of all sorts, in attire, household-stuffe, attendance, building, &c. So much of the duties concerning our owne good name: those follow that concerne the good name of our brethren, and they are of two sorts.

1. Inward.

2. Outward.

1. Inward.

1. Respecting our opinion.

2. Our censure.

1. Respecting our opinion of him in two things.

1. That we thinke well of him till he deserue the contrary.

2. That we renew our good opinion of him, vpon his repentance and amendment.

2. Our censure of his actions, whether they be

1. Certaine,

1. Certaine, or

2. Doubtfull.

1. Certaine.

1. Good.

2. Bad.

1. Good.

1. To acknowledge them.

2. To be glad of them.

2. Our bad censure of his actions.

1. To see them.

2. To be sorry for them.

2. Doubtfull.

1. Whether they were done or no, to hope the best, and not condemne one vpon light coniectures.

2. Whether they were well meant or no, to construe things in the best sense that may be.

2. The outward duties concerning our brethren,

1. In our ordinary conuersation both for

1. Words, spoken, heard.

2. Deeds.

2. In matters of iudgement.

1. Our words in ordinary conuersation must be ordered well, and that

1. By restraining speech.

2. By

2. By vsing speech.

1. By restraining speech,

1. Of their bad deeds.

2. Of their good deeds.

1. Of their bad deeds behinde their
backes but

1. Vpon iust cause.

2. In good manner.

1. Vpon iust cause.

1. If they bee publique and openly
knowne to glorifie the iustice of God, and
edifie others.

2. If they be priuate and knowne to
none, or few but our selues, then

1. To warne those that might else
be infected.

2. To aduertise those that haue au-
thority to redresse it.

2. In restraining speeches of their bad
deeds, in a good manner, that is,

1. Sparingly, rather with the least
then most.

2. Pitifully, with compassion and lo-
uing affection.

2. By restraining speech of their good
deeds before their face, but

1. Vpon good occasion.

2. With manifest referring of the
praise to God.

L

1. Vpon

1. Vpon good occasion.

1. Of encouragement, and that

1. Against temptations.

2. Against oppositions.

2. Of thankfull acknowledgement of good receiued.

2. With manifest referring of the praise to God, that they may not be puffed vp.

2. Our words in ordinary conuersation must be ordered well by vsing speech,

1. In their presence.

2. In their absence.

1. In their presence, of their deeds,

1. Good, encouragement to proceed.

2. Bad, reprehension & admonition.

2. In their absence.

1. Praise, to stirre vp others to imitate them.

2. Iust defence against slanders and calumniations.

Hitherto of the right ordering of our selues in regard of our owne speeches.

Now for that that concernes the words which we heare others speake of our neighbours: which is twofold.

1. In generall, wee must examine that that is spoken vnto vs, and call for due prooffe.

2. In

2. In speciall.

1. For the euill reported, we must

1. Be vnwilling to heare it and reiect such tales.

2. Vnwilling to giue any credit to it, without very sufficient prooffe, and then sorrowfull for it.

2. For the good reported, we must

1. Be glad and willing to heare it.

2. Willing and desirous to belecue it, if there be any probable prooffe that it is true.

So much for the ordering of our words.

Now for our deeds.

1. We must vse all ciuill and respectiue cariage to our neighbour tending to grace him.

2. We must by all meanes stroue to draw him to good and vertuous behauiour, that may deserue commendation.

And this for our ordinary conuersation. Now for matters of iudgement, in it there are vsually amongst vs foure sorts of men exercised.

1. The witnesse.

2. The aduocate.

3. The jurors.

4. The Iudge.

L 2

1. The

1. The witnesse, whose duty is to declare

1. The whole truth, without adding, diminishing, or altering for fauour or ill will.

2. Nothing but the truth, no internixture of falshood is allowable.

2. The aduocate, pleader, or counseller, who must with an vnpartiall eye seeke to finde out, and cleare the truth, though it be to the detriment of his client.

3. The jurors, who must

1. Indifferently consider of the euidence, and throughly search it.

2. Bring a right verdict according thereto, without fauour or anger.

4. The Iudge, who must

1. Giue free scope to the proceedings of iustice.

2. Passe a right and vnpartiall sentence according to the proofes that shall be substantially produced.

Hitherto the things commanded in this commandement. Now of the sinnes against it, which are

1. Of omission.

2. Of commission, in regard of the name

1. Of ones selfe.

2. Of ones neighbour.

1. Of

1. Of ones selfe.
 1. Inward.
 2. Outward, for $\left\{ \begin{array}{l} \text{Words.} \\ \text{Deeds.} \end{array} \right.$
2. Of ones neighbour.
 1. Inward.
 2. Outward, for
1. Ordinary conuersation,
 1. In words.
 2. In deeds.
2. For matters of iudgement.

This Commandement is broken in regard of our owne good name inwardly so farre as concerned

1. A mans opinion of himselfe.
2. The opinion of other men concerning vs.
 1. A mans opinion of himselfe, and that
 1. In excellẽce.
 2. In defect.
 1. In excellẽce by two sinnes.
 1. Selfe-conceitednesse, which hath three degrees.
 1. To imagine ones selfe to haue the vertues he hath not.
 2. To thinke that hee hath more then it is.
 3. To bee good in his owne eies,

because of that hee hath.

The second sinne in excelsse is selfe-flattery, which hath also foure degrees.

1. A counting ones selfe free from the vices, which he is not free from.

2. Calling his owne vices by the names of vertues, as prodigality, good neighbourhood, &c.

3. Esteeming his grosse sinnes to be infirmities, and small faults.

4. Imagining to scape reproach for all his great faults, confessed so to bee, because hee saith in his heart, no man shall know it.

2. A mans opinion of himselfe in defect, by two sinnes,

1. Deiectednesse.

2. Rigorous condemning.

1. Deiectednesse is a false accusing of ones selfe as an hypocrite (when he is not) because of afflictions and imperfections.

2. Ouer-rigorous censuring ones owne actions, is a condemning of them excessiue-ly as foule, wicked, & naught in extremity, when indeed they be alone weakneses and imperfections. These two sinnes are not so vsuall, but the children of God in temptation doe fall into them.

These

These things are faults in regard of our owne opinion of our selues : those follow which respect

2. The opinions of other men concerning vs, which are,

1. Good.

2. Bad.

1. Good, and that

1. In excelle.

2. In defect.

1. In excelle, where are foure faults.

1. Hypocrisie, a desire to make a shew of goodnesse to men-ward, without any care of being so indeed.

2. Vaine glory, which is an inordinate desire of praise from men, and is of two kindes.

1. When we doe our good deeds only or principally to be seene of men, which alwaies goes hand in hand with hypocrisie.

2. When we desire to be magnified, for wit, learning, wealth, parentage, and such toyes, that may befall a bad man as well as a good, chiefly when in truth we haue them not.

3. The third fault is accepting and reioycing in false praises, as *Herod* was content to be magnified as a God.

L 4

4. Swel-

4. Swelling and being puffed vp with true praises.

2. Faults which respect defect, disregarding a good name, and not caring whether men thinke well or ill of vs.

2. The bad opinion of other men, concerning vs, and that also

1. In excelsse.

2. In defect.

1. In excelsse in two things.

1. False shame.

2. Vexation at false reports.

1. False shame, in being ashamed of that that is not shamefull, as

1. Of scoffes & taunts for well doing.

2. Of pouerty, a poore coat or house, or a poore kinsman, &c.

2. Vexation at false reports, and being troubled and led ouer-much by what men will say of vs.

2. The bad opinion of other men concerning vs in defect: as, impudency, when a man is not ashamed of his ill workes, though all the world talke of them to his reproach.

Hitherto of inward disorders about our owne good name. The outward follow, & first in regard of our words, and that

1. Generally.

of the 9. Commandement. 241

1. Generally.

2. Specially.

1. Generally, which is

1. In quantity of words.

2. In quality of words.

1. In quantity of words.

1. In excellēce, talkatiuenesse and blabbing, when a man is full of words and ready to tell any thing that is in his minde.

2. In defect, sullenesse, restrained-
nesse of speech, when one will not speake though hee ought, out of his discontent-
ment.

2. In quality of words, and that

1. By rash speaking, speaking at all ad-
uentures, not caring to what end and vse.

2. By vndiscreet speeches, disbecom-
ming the speaker, hearer, time, or place, or
matter, specially meddling with what con-
cernes one not.

3. By false speeches, and that

1. In narrations.

2. In promises.

1. In narrations

1. By affirming, } Otherwise then the

2. By denying, } thing is.

2. In promises, when one doth giue
them for a shift, without a serious purpose of
performance.

L 5

4. By

4. By peremptory speeches, in eager affirming or denying in things that haue vncertainty in them.

2. Disorders in regard of our words, specially when wee speake of our owne deeds.

1. In excelsse.

2. In defect.

1. In excelsse, when wee hunt too much after praise.

1. In regard of our good deeds.

2. In regard of our bad deeds.

1. In regard of our good deeds.

1. By boasting of them, in much large and causlesse mentioning them.

2. By fained extenuating them.

2. In regard of our bad deeds, and those

1. Falsly imputed vnto vs.

2. Laid to our charge.

1. Falsely imputed vnto vs.

1. By passionatenesse at them.

2. By insufficient disproving them.

2. Bad deeds truly laid to our charge,

1. By false denying them.

2. By friuolous excusing them.

3. By chafing at the admonisher.

2. In defect.

1. By

of the 9. Commandement. 243

1. By blabbing our owne faults causelessly, or to vnfit persons.

2. By belying our selues for any advantage or feare.

So much of sinnes against our owne good name in words: those in deeds follow.

1. In excelsse.

2. In defect.

1. In excelsse by foure faults,

1. By ostentation of wealth, wit, learning, &c.

2. By an hypocriticall good life, sinning in secret, though in publique one seeme to be free.

3. By insolent lifting vp of ones selfe about his brethren, in gate, countenance, taking place before them, or the like.

4. By giuing entertainment to flatterers.

2. Deeds in defect by foure things.

1. By liuing in open grosse sinnes, drunkennesse, whordome, and the like.

2. By breaking lawfull promises.

3. By dissembling ones estate, and making a shew of pouertie, when one is rich.

4. By keeping ill companie, and other appearances of euill.

So

So much of sinnes against a mans owne good name: now of those that tend to hurt the good name of another, and first of the inward, in regard of

1. Our opinion of our neighbour.
2. Our behaviour for his actions.

1. Our opinion of our neighbour, both in

1. Defect.
2. Excesse.

1. In defect, by

1. Censuring or rash iudging, when vpon insufficient grounds wee condemne him, as if he were an hypocrite, &c.

2. Continuing to haue an hard opinion of a man notwithstanding his repentance.

2. In excelsse, by

1. An ouercredulous beleauing of e- uery small appearance of goodnesse.

2. Having mens persons in too much admiration.

2. Our behaviour for his actions, which are

1. Certaine.
- 2 Doubtfull.

1. Certaine, and those

1. Good.
2. Bad.

1. Good and commendable.

1, By

of the 9. Commandement. 245

1. By captiousnesse, in desiring to picke quarrels with them.

2. By enuie, in greeuing at them and his praise.

2. Bad and discommendable, which are likewise two.

1. Partialitie, hindering a man from seeing a plaine fault in a childe, friend, &c.

2. Insultation or reioycing, in the faults and reproach of a stranger.

2. Doubtfull, whether they were

1. Done or no, euill surmises, icalousies and vngrounded suspitions.

2. Well meant or no, misconstruing, & taking them in the worse part. These are inward sins against our neighbours good name. The outward are

1. In regard of words.

2. In regard of deeds.

1. In regard of words.

1. Our owne.

2. Other mens.

1. Our owne.

1. Generally inquisitiuenesse and meddling with his businesse more then we haue calling.

2. Particularly, in speaking of him;

1. Things tending to his commendation.

2. Things

2. Things tending to his discommendation.

1. Things tending to his cōmendation.

1. In excelle, as flattery, when we praise him more then truth will beare.

2. In defect, and that

1. In deprauing, viz. making his good deeds seeme ill.

2. Detraacting, making his good deeds seeme lesse commendable.

2. Things tending to his discommendation, and that

1. In excelle, by vniust extenuating his faults, or defending them and him.

2. In defect, whether

1. Telling his true faults.

2. Slandering him.

1. By telling his true faults,

1. Vnseasonably.

2. Passionately.

1. Vnseasonably and causelessly.

1. By way of iesting at him for them.

2. Railing and vpbraiding.

3. Whispering or priuie blabbing and tale-bearing.

4. Open back-biting.

2. Passionately, with extreme aggrauations and words tending to the extreme abasing

baſing of him, as, hang him beaſt.

2. By ſlandering him,

1. Openly.

2. Daikly.

1. Open ſlander.

2. Cloſe ſlander.

1. Open ſlander is

1. By telling.

2. By miſtelling.

1. By telling.

1. Knowne vntruths of him.

2. Things vncertaine and of heare-
ſay alone, as if they were certaine.

2. By miſtelling, by

1. Additions.

2. Diminiſhing.

3. Peruerſting his meaning.

2. Cloſe ſlander is by darke and inſi-
nuating ſpeeches, and ſtopping in the
miſt of them, ſounding ill of him.

Theſe be the faults in regard of our
owne ſpeeches of our neighbours: there be
other in regard of

2. Other mens ſpeeches to vs of him,
whether they tell

1. Tales tending ſi. we heare them gladly
to his diſgrace, if 2. Beleeue them lightly

2. Things making for his commendati-
on if we be 1. Vnwil-

1. Vnwillling and sad at hearing of them.

2. Hard of beleefe to entertaine them.

So much for words: now for

2. Deeds: where three things are faultie.

1. Drawing him to disgracefull actions, and chiefly of set purpose.

2. Reproachfull carriages, mowing, hanging out the lip.

3. Accepting of persons, vsing a rich man respectiuelly, though hee be naught, a poore man contemptibly though he be good.

So are the faults in ordinary conuersation. Those follow that are in matter iudiciall, and they are foure.

1. Witnesses.

2. The aduocate.

3. The jurors.

4. The Iudge.

1. Witnesses, if they either

1. Conceale any necessarie part. of the truth, for feare or fauour, &c.

2. If they speake things

1. Vncertaine and doubtfull where of they haue not sufficient warrant and knowledge.

2. If they speake things false and vntrue.

1. Whether

of the 9. Commandement. 249

1. Whether openly and in
plaine termes.

2. Or obscurely by doubtfull
words, equiuocations and reseruations.

2. The aduocate or pleader, &c. if he
pleade

1. Falsly.

2. Cunningly.

3. Fainedly.

1. Falsly, either by denying or affir-
ming otherwise then the thing is.

2. Cunningly, in misurging or peruer-
ting things,

1. To iustifie the malefactor.

2. To condemne the innocent.

3. Fainedly or faintly, for good causes.

3. The Iurors, if they

1. Take their euidence carelessly.

2. If they bring in a false verdict for
hatred, spleene or fauour.

4. The Iudge.

1. If he hinder the proceedings of
law.

2. If he vage things in extremitie.

3. If he passe a wrong sentence.

Hicherto the ninth commandement: the
tenth followes.

Thou

*Thou shalt not couet thy neighbours
house, &c.*

ANd it respects all those things ioyntly, which the former aimed at severally, in regard of the very first vndeliberate, vnaduised, and vnallowed (at least not consented to) motions of the heart. Here

1. The things commanded.

2. Things forbidden.

1. The things commanded are foure.

1. A iust, righteous, and charitable inclination toward our neighbour, whereby we stand prone and apt to doe our dutie to him.

2. The stirring vp of all good motions that may induce vs to doe him any good, vpon any iust occasion.

3. A cherishing of all good motions to his good, that are by God or man put into our mindes.

4. Perfect contentation with our owne things.

2. The things forbidden in this commandement are

1. Of

of the 10. Commandement. 251

1. Of omission of any the fore-mentioned things, or the strength or power of them.

2. In commiſſion.

1. By a bad inclination of heart against others, of which the Scripture ſaith, The frame of the heart is euill.

2. By bad motions, tending to hurt him in his place, perſon, ſafetie, chaſtitie, goods, good name, whether thoſe motions ariſe

1. From our owne corrupt hearts, either

1. Sleeping, in dreames.

2. Or waking, in fancies of our mindes.

2. Or be ſuggeſted from Satan, if we entertaine them with any the leaſt delight or pleaſure. If we doubt how naturall imaginations may be diſtinguiſhed from the aduentitious, we muſt know that the conceits of our hearts are either

1. Mixt.

2. Simple.

1. Mixt, where the deuill and the fleſh concurre in ſtirring them vp, and in thoſe we are euer faultie, becauſe we ioyne, or rather Satan ioynes with vs.

2. Simple,

2. Simple, wholly and only

1. From our selues, and here we alone are in blame.

2. From the deuill, which if they stay and procure any delight, we are accessarie to them; if they be presently with detestation reiected, we are guiltlesse. And these simply deuillish imaginations shew themselves manifestly

1. By their suddennesse and independencie vpon other thoughts or objects present, comming in as it were by the head and shoulders.

2. They shew themselves by their violence, and stirring, in that they doe as it were ouerwhelme with their force, multitude, continuance, and are more vehement and distempered then the naturall.

For the further vnderstanding of the law, it must be knowne that euery commandement and branch of a commandement is broken in regard

1. Of our owne actions.

2. In regard of our interest into the deeds of other men.

1. In regard of our owne actions, and that

1. Directly.

2. Indirectly.

2. Indirectly.

1. Directly, in regard

1. Of the matter.

2. The causes.

3. The measure.

1. In regard of the matter of the act,

1. By commission of a thing forbidden.

2. By omission of a thing commanded.

2. In regard of the causes,

1. Mouing, if it be a selfe-respect, and not desire of pleasing God.

2. Finall, if we aime at our selues alone, not at Gods glory.

3. In regard of the measure of doing, if we faile of the strength and perfection required.

2. Indirectly, by things of themselves not condemned, but such as to vs proue

1. Occasions

2. Appearances

} of euill.

2. Euery commandement is broken, in regard of our interest to the deeds of other men, which are either

1. Good.

2. Bad.

1. Good, and that

1. Inwardly.

1. Inwardly.

2. Outwardly.

1. Inwardly.

1. If we doe not allow them, nor reioyce in them.

2. If we doe either dislike them, or be greeued and angrie at them.

2. Outwardly, if we

1. Neglect what might

1. Draw them thereto.

2. Confirme them therein.

2. If we practise any thing that might

1. Hinder them therefrom.

2. Discourage them therein.

2. Our interest into the deeds of bad men, and that likewise

1. Inwardly.

2. Outwardly.

1. Inwardly, either

1. If we doe not

1. Condemne them in our iudgement.

2. Be greeued and angrie at them in our affections.

2. If we doe

1. Allow them in iudgement.

2. Reioyce in them in affection.

2. Outwardly.

1. By

of the 10. Commandement. 255

1. By neglecting any thing.

2. By practising any thing.

1. By neglecting any thing that may

1. Keepe them from committing the same.

2. That may draw them to repentance and amendment.

2. If we practise any thing

1. That may draw and induce them thereto.

2. That may harden and confirme them therein.

Men are to be drawne to well doing.

1. By words.

2. By deeds.

1. By words of exhorting, and (in a superiour) commanding.

2. By deeds.

1. By giuing good example.

2. In rewarding.

3. In ioyning with them.

4. In procuring for them

1. Leauē.

2. Fit instruments.

3. Conuenient opportunities.

And by the contrary they must be kept from euill.

Men are to be confirmed in well doing,

1. By

1. By words tending to iustifie, and commend them.

2. By deeds, tending to countenance and reward them. And by the contrarie they must be drawne out of euill.

Men are hindered from well doing,

1. In word, by disswading, forbidding, threatning.

2. In deeds, in withdrawing leaue, instruments, opportunities, and by the contrary they are furthered to euill.

Men are discouraged in well doing,

1. By words tending to deride, calumniate and disgrace them.

2. By deeds, in punishing them, or causing others to doe it, and by the contrarie they are in euill deeds confirmed.

FINIS.

